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MINISTERIAL FIDELITY.

The faithful minister will often be placed in situations where his duty calls upon him to urge unpalatable topics. This is one of those trials of the mind, which form so peculiar a part of the difficulties attendant upon the pastoral office. It requires much fortitude to bring forward truths, which we cannot but know will be distasteful to our hearers. We are tempted to substitute in their place other doctrines, not, indeed, contrary to the Gospel; but not so strongly opposed to the particular prejudices of our congregations. This is at variance with the apostolical model as well as with the example of CHRIST. The preaching of Paul before Felix would not have been contrary to the Gospel, had he spoken only 'concerning faith in CHRIST.' But the particular cases of his hearers required a particular and discriminating treatment. In the presence of the Roman governor, who would have sold justice for a set price, and hoped that money would have been given him to free his prisoner, the Apostle felt himself constrained by the faithfulness of the Gospel to preach to him of 'righteousness.' In the persons of Felix and Drusilla, he saw before him the defilers of the marriage-bed; and, not content with dwelling on doctrinal principles only, at the risk of being 'left bound,' he reasoned practically of 'temperance and judgment to come.' The same holy boldness distinguished his ministry wherever he was called to exercise it.

This declaration of the whole counsel of GOD will often be maintained at the expense of a severe struggle with self-indulgent and natural feelings. It may compromise the ease of the pastor. It may check his general acceptance, and ruffle the tenor of his ministry. It will perhaps risk his popularity in those very quarters where he is conscious that the pastoral tie is already weakest. It will possibly shake the love of those whose affections are drawn out to him as a friend, but not as a Christian pastor, who watches over their souls as one who must give account. Men draw back from a conflict of this kind, or they endeavour to soften it down into something less painful. 'They touch with such tenderness! and, if the patient shrinks, they will touch no more! The times are too flagrant for such a disposition. The Gospel is sometimes preached in this way, till all the people agree with the preacher. He gives no offence, and he does no good.' (Cecil's Remains.) This is a temptation which will press more heavily on some tempers than on others. Some will be deeply affected by it, while others of less constitutional delicacy will be exempted from much of its painfulness. Some, who by the grace of GOD, have learned to overcome 'the fear of man,' will find it still more difficult to overcome the desire of being 'men-pleasers.' This has been called (by Cecil) the snare of 'keeping on good terms with those who respect us.' Scott has affectingly described this trial. 'Here I find my own deficiency, as much or more than in any other respect; and often I feel an inward timidity, when about to preach an unpopular doctrine, or expose a foible which some one of my congregation, whom I otherwise love and esteem, is remarkable for; and in every instance I feel the greatest reluctancy to resign the good opinion, or act contrary to the judgment of those for whom I have an esteem. It is true I am peculiarly bound to strive against this, by reason of my ministerial office. I am to speak boldly, not as a man-pleaser, but as the servant of GOD; and therefore I endeavour to master all these fears, and to act implicitly as my conscience suggests, without respect of persons. Conformity to others in things unchristian, the fear of man, a servile spirit of time-serving, &c., are the faults of ministers, and effectually hinder even those who desire it, from performing the most important parts of their ministry, both in public preaching and by private application.'

—*Charles Richard Sumner.*

SHORT RULES FOR THE STUDY OF THE BIBLE.

Many humble Christians need some plain directions as to the way in which they should read the Scriptures. For the benefit of such the following plain rules are drawn up, with the sincere prayer that they may be blessed of God, to the spiritual good of such as read them.

1. *Read the Bible as the word of God.*—Never forget when you have this sacred volume before you, that it is a voice from heaven, a divinely inspired standard. Let its precepts and doctrines and promises and threatenings be received by faith, with solemn awe as a divine testimony. (Rom. x. 17. Isa. lxix. 2. Ps. cxix. 161. 1 Thess. ii. 13. John v. 9.)

2. *Ask the assistance of the Holy Ghost in all your reading.* The author of the Bible can make it plain, and render it useful. No teacher, no learned exposition can avail so much. (Ps. cxix. 18, 27, 99. 1 John ii. 27. John xiv. 26. vi. 45. xvi. 13. Isa. liv. 13. 1 Cor. ii. 10.)

3. *Mingle faith with the truth read.* Just so far as you believe, are you profited. Truth is the food of faith. By the revelation of God, faith is increased. (Heb. iv. 2. xi. 6. 2 Thess. ii. 13. Jas. i. 21.)

4. *Submit your understanding to the wisdom of the omniscient God.* Where you find mysteries, bow in humble adoration. Where you find difficulties, after study, pass on, and ask light from above. (1 Cor. i. 25. Ps. xciv. 9, 10. Job. xi. 7, 8.)

5. *Submit your will to the precepts of God.* Obey what he commands. Practice what you learn. Turn all into love. "Knowledge puffeth up, but charity edifieth" (buildeth up.) (1 Cor. xiii. 2. James i. 22.)

6. *Compare Scripture with Scripture.* Especially with what goes before and after, in view of all the circumstances. Many a difficult passage becomes easy, upon comparing it with like passages in other parts of Scripture. (1 Cor. ii. 13.)

7. *Read the Bible daily.* It is as necessary to your soul as food is to your body. Much of its profit depends on its being received at stated times and in fair proportions. No professor of religion can grow in grace, who neglects this rule. (Deut. vi. 6–9. John v. 39. Acts xvii. 11.)

8. *Read the Bible in course.* At least have one daily portion of time for this regular perusal of Scripture. Those who read at random are sure to remain in ignorance of large parts. (Ezra vii. Deut. xxx. 5. 2 Tim. iii. 16. Rev. xxii. 19. Prov. ii. 4.)

9. *Refer to the Bible frequently.* Do this to clear your mind from doubts; or to comfort your heart in sorrow; or to show you what is duty in times of perplexity. (Ps. cxix. 45, 165. Prov. vi. 23.)

10. *Meditate on what you read.* This is as needful to the spirit, as the digestion of food is to the body. If you have carefully read a passage in the morning, you can turn it over in your mind during your daily employments. And what you read in the evening may be sweetly called to mind while you lie wakeful on your bed. (Ps. cxix. 97, 48, 148. Deut. vi. 6–9. Ps. i. 2.)

11. *Commit some portion of Scripture to memory every day.* The times when we most need the support of the Scriptures, are those when we are shut out from our books; as, for instance, when we are travelling, or visiting, or lying on a bed of sickness. (Ps. cxix. 11. xl. 8. Prov. iii. 3. Col. iii. 16. Deut. vi. 8, 9.)

STATE OF RELIGION IN SPAIN.

From the Journal of the Rev. Mr. Rule, stationed at Gibraltar, by the Wesleyan Methodist Missionary Society.

Jan. 15th.—Ramirez went with me to see the parish priest of St. Gil. He is a frank and pleasant man, but lax in his religious sentiments. Speaking of the affairs of Spain he coolly asked, if I thought that God meddled with such trifles as the quarrels of insignificant creatures such as we are. At our Vice Consul's I had a conversation with a very intelligent gentleman. Speaking of the immense possessions of the monastic bodies, he was led to notice the Friars, which he did with the utmost contempt. He stated, that of late, none of respectable families have taken the habit, and he predicted the rapid abolition of monasticism.

Jan. 16th.—I have had a long conversation today with parties of students who asked me a variety of questions as to the doctrines and practices of the different religious sects in England. They tell me that there are three thousand students of law, medicine and divinity in the University. The greater part of whom are, it is to be feared, infidels. A number of them brought me their books which had on their covers the titles of devotional works, but which upon opening them, proved to be the writings of Voltaire and others of the same class.

Jan. 23d.—This morning I called on Don. F. F. A., Bishop of A., Translator of the Scriptures into Spanish. He is a truly amiable man. He said that he had received kind assistance from Englishmen in reference to his version of the Bible, and recounted the services they had rendered him. He said that he acknowledged the Protestants to be true Christians, and knew many of them to be actuated by the most pious and generous sentiments. He dwelt with great apparent interest on the incidents of an early friendship formed with an English gentleman in Spain, many years ago, when both were young, with whom he has lately renewed correspondence, and who has been his agent in sending his version of the Bible to America. In compliance with a request that he would give information of the versions of the Bible published in Spanish by the Bible Societies, he has transmitted to Rome an assurance that having seen all, as he believes, of these versions, and examined the principal passages cited in controversy between us, he has not detected the slightest corruption in any one instance. At the same time he has told the Pope that if Catholics calumniate Protestants by laying against them accusations which cannot be substantiated, they will inevitably lose their cause. The present edition of his version, of which he presented me with a copy, would sell in Madrid for 60 or 70 reals of vellon per volume, is sold so low as 26 reals to subscribers. It is in five volumes. He calculated the entire expense of printing this edition, which is the second, and adding a small commission for the printer, desired him to sell it at prime cost, as he wished no gain from it. This edition is three thousand copies, and is to be thrown into circulation, as he says, among heads of families, priests who ought to read the Bible, and friars who are too generally ignorant of it. By being published in parts, the cost has been so light to subscribers as hardly to be felt. He intends when the last volume, now in the press, shall be published, to purchase of the printer one hundred copies, have them bound, and distribute them gratuitously among the clergy of his diocese.

For two years and a half his version was subjected to a rigorous examination by the congregation of the Index in Rome, when they sent him the following injunctions—1st. That he should place under their respective passages several notes which he had published in a Dictionary apart. 2d. That he should show his readers that the reading of the Bible is not necessary to salvation. Our conversation was long, and he spoke on all points as a man of piety and a friend of the human race. He gave it as his opinion that the cause of liberty would advance in spite of every effort to impede it. He said that public opinion and feeling are a torrent, which, if resisted, will swell, break forth and devastate with violence, but which it is the duty of all governments, and of the clergy especially, to guide in a right channel—but which, if they regarded their own safety, they should by no means endeavour to obstruct. The time was now come, he said, for him to speak and write freely, which he was resolved to do, and he could now say things which a year ago it would not have been safe for him to utter. He devoutly acknowledged the intervention of Divine Providence in his own affairs, and seemed desirous not to be addressed with that formality which etiquette requires for his rank.

At another visit his favourite topic was the union of the Spanish and English churches. He believes that the higher clergy of Spain would most readily cast off all subjection to the Pope, leaving him only the first place in the Episcopacy, which he conceives ought to be allowed to him, and thinks that it could not be attended with any prejudice to the bishops and other clergy. He plainly acknowledges that Luther and the Reformers were right in their opposition to the abuses of the church of Rome, but thinks they did wrong in rending the seamless garment of Christ. He says they did well in despising the Pope's bulls and decretals, and that he would have done the same. He maintains that the most enlightened part of the clergy of Spain would now most readily abandon the mummeries which have been introduced into the worship of God in the course of ages, and return to primitive simplicity, as the Protestants have done, although he conceives that the Protestants have gone into the opposite extreme. In speaking of difference of doctrine, he said, that as to transubstantiation, the Protestants agree that Christ is present at the sacrament, but then as to the mode, each one to his own mind, and added that St. Paul in so saying, had preached toleration to all parties. He defended the doctrine of Purgatory. "But still," he said, "it was an article of faith, that none could enter into heaven without being purified from sin, but as to the mode of purification, each might entertain his own views." With great earnestness, laying his hands on my shoulders and shaking me as if into conviction, he exclaimed, "We must lay aside our passion, and manifest christain charity. The enemy of the church is not now Luther or Calvin, but Antichrist; and in order to combat him effectually, we must leave the outposts and fall back into the fortress itself, which is divine revelation, and then be united and contend for that, or fifty years hence there will be no religion in the world. The majority of the Catholics would say that you cannot be saved, but I say that you can, for you and other Protestants hold to the essentials of Christianity, and are christains as well as we." He advised me, being young, to think well on this subject, and draw a sketch of a project for the union of christains against infidels. I observed to him that infidelity had been spreading its ravages not only among the laity, but also among the clergy. "Among a few of the clergy," he replied. "They are more generally fanatics than infidels. Infidelity would rob us of our living, but superstition and fanaticism provide us with maintenance. Therefore it would not suit us to be infidels." "But," I rejoined, "the truth seems to be that the many of the priests are indifferent at heart." "Alas, that is the case," he replied; and such was the style of much of our conversation. He says that the Bible must have some notes, however few, to give it currency in Spain. That those notes might be critical, and not doctrinal, and on the passages cited in controversy between us, and entire silence might be observed.

As I was about to leave, he led me into his bed room, and playfully exclaimed—"These are the prisoners." These prisoners are prohibited books, in Latin, French, Spanish, &c. some hundreds of which he has collected, having kept them concealed during the times of the Inquisition. He pointed out Mosheim's Ecclesiastical History, but has never seen Milner's, which he wishes to obtain.

Feb. 5th.—Arrived at Gibraltar. On the way home, my mind was much occupied with reflections on the state of Spain, and the desired introduction of the Gospel into that country. From all that I have seen and heard, both before and during my visit, I feel painfully convinced, that the great mass of the people are abandoned to idleness and vice, and rendered yet more miserable by their contempt, and even abhorrence, of the established religion. Infidelity and licentiousness have spread beyond all that I could have imagined. To commence a mission in Pagan Africa might appear less arduous than in this nominally Christian country; for here is not only ignorance, but obdurate iniquity in all its forms. Yet this dreary picture is not utterly without relief. There are still some to be found, who, while they have escaped the thraldom of vulgar superstition, have not cast off all reverence of God and religion; whose minds are open to conviction, and to whom our efforts may be useful when a door of entrance shall be opened. But even these, having no right standard of religious principle, slide into a pernicious laxity of sentiment, and class together Protestants, Jews, and Moors, as if they professed religions equally worthy the credence of mankind. In the lower classes the females are frequently degraded beyond description, and the ordinary language of both sexes is blasphemous, trifling, and obscene. To ingratiate themselves with a minister of the Gospel, they seem to think it sufficient, that they should deride the friars; but to refrain from sin in his presence, is a mark of respect which they do not seem to conceive of. A Protestant preacher would be heard, as I should think, with avidity at first, and God might own his labours. But I fear it would be long ere the mass of the people would cease to regard him rather as an adversary of the priests and friars, than as a preacher of Christ. However, there is a strong prepossession in favour of the Protestant religion in the minds of many, and could the missionary confine himself to a plain declaration of those truths which make men wise unto salvation, he might contribute to a decided change of public feeling on the subject.—*N. York Observer.*

RELIGION IN PRUSSIA.

In Konigsberg.—The Moravian minister at Konigsberg, the Rev. Mr. Bluhr, assured me that genuine Christianity is much on the increase in that city; that there are now several able and faithful pastors in the churches, such as Kahle, Wald, Weiss, Dr. Weiss, &c.; and that Mr. Bergfeldt is very active, and respected and beloved by all. I further paid a visit to His Excellency Van Wagnern, Chancellor of the kingdom of Prussia, and President of the Bible Society. He was remarkably civil. Dr. Weiss the zealous young clergyman above mentioned, is particularly active in the cause of missions. He confirmed to me the statements of others relative to the revival of better principles in many of their churches. I felt much refreshed with my interview with our Konigsberg friends; among whom I ought not to forget to mention a pious bookbinder, of the name of Wolff, who is very active, in various ways, in aiding the cause of truth; and in whose shop I found the greatest collection of pious books in German, mostly of a pocket size, and handsomely bound, that ever I have met with in Germany. It seemed to me, for a moment, as if I had been transported into Mr. Seeley's shop in Fleet street.

In Dantzig.—The distribution of the Bible Society here last year, amounted to 1031 copies; making the total of their issues, in nineteen years, 18,937.

In Stettin.—Before leaving Stettin, I met with an American Itinerant preacher, from New Orleans, named Hiestand, who had been preaching to large and attentive congregations in the principal churches of that town. He told me, that during his fifty-five days stay in Berlin he had preached forty times! I mention this merely as a collateral evidence of the great interest which is now excited in favour of the Gospel in those towns, and of which I shall give you further proofs in this letter.

In Berlin.—In Berlin I spent three days among our friends. Of these, Pastor Schweder, Depository of the Bible Society, gave me some pleasing information respecting the increase of true piety in that city. He has lately published an instructive pamphlet "On the influence of Bible Societies on the state of Christianity in the Prussian Dominions;" in which he draws a parallel betwixt the revival of true religion, under Spencer, Franck, and Canstein, the Fathers of Pietism in the northern parts of Germany, in the end of the seventeenth century, at a time when the Protestant Church was sunk in lifeless orthodoxy and scholastic disputation, and the present revival of true religion from infidelity and indifference, through means of Bible Societies. The more general diffusion of the Holy Scriptures, and their practical exposition, in their so called *Collegia Biblica*, were the principal means they employed to set aside the fruitless and perplexing theological discussions of the schools, and to produce among all ranks a vital godliness, by a return to the word of God in its power and simplicity: and in our day, in which we have had to combat a much more determined enemy to vital piety—sheer infidelity, in the forms of rationalism and neology, the sword of the Spirit has again manifested its power, and, through the general dissemination of the Scriptures, and their simple exposition in public and private meetings, true piety is again reviving in the cities of Northern Germany. Pastor Schweder seems to be sincerely engaged in the work. He has the charge of all the copies of the Scriptures belonging to the Parent Society, and issues them to their Auxiliaries according to the determination of their committees.

The King of Prussia has lately caused four new churches to be built in the suburbs of Berlin, and has placed our zealous friend, Otto von Gerlach, in one of them, as pastor, among a population of 10,000 poor. He (Gerlach) has been very active, of late years, in translating and publishing "Baxter's Life," his "Saints' Rest," and his "Evangelical Pastor," all of which have had an extensive circulation; and he has now begun to publish a Commentary on the Bible, with which he has been long engaged. Pastor Ideler, another pious friend, I found engaged in writing the Report of the Bible Society. He begged me to furnish him with materials from which he could draw correct information about our Society; which I promised to send to him. From the details I received from these friends—to whom I might add a pious lady, aged 73, residing in the palace, Pastor Kunze, Dr. Strauss, and others, it is evident that true religion is steadily making progress in Berlin; though there is still much to be desired in this respect.

Mr. Kunze mentioned, that, among their other Christian Societies that have sprung up of late years, that for visiting the poor was particularly useful: it consists of a ladies' and gentleman's branch. They have also about 600 children in Sunday Schools, &c. It is well, you yourself say, occasionally to take a retrospective view, and to contrast past with present circumstances. Now, when I compare the state of religion in Berlin, amongst its ministers and population, in 1814, at the founding of the Prussian Bible Society, with the present state of religion in that city, what a striking contrast! At that time, an aged pastor, Haermes, old Mr. Jænicke, and the Moravian minister, were the only faithful servants of Christ who continued to preach the antiquated doctrines of vital Christianity: the churches were generally deserted, and irreligion and infidelity had spread their demoralizing effects to a lamentable extent among all ranks: but now, what a mighty influence Christianity seems again to have obtained over the public mind! and multitudes are now made willing to obey the Divine power. May we not say, then, that we have seen the pleasure of the Lord prosper in our hands, and that the benevolence of British Christians, continued for such a number of years, has not been spent in vain. The object we originally had in view is gradually being realized: for the word of God is daily gaining the ascendancy over the infidel philosophy of the age. Every year is adding to the number of faithful young ministers, who love and serve Jesus as the Son of God and only Saviour of man; and the leaven of Divine truth is spreading more and more.—*Dr. Pinkerton.*

LIFE AND DEATH.

O fear not thou to die!
But rather fear to live; for life
Has thousand snares thy feet to try,
By peril, pain, and strife.
Brief is the work of death;
But life!—the spirit shrinks to see
How full, ere heaven recalls the breath
The cup of wo may be.

O fear not thou to die!
No more to suffer or to sin;
No snares without thy faith to try,
No traitor heart within:
But fear, O, rather fear,
The gay, the light, the changeful scene,
The flattering smiles that greet thee here,
From heaven thy heart to wean.

Fear, lest, in evil hour,—
Thy pure and holy hope o'ercome,
By clouds that in the horizon lower,—
Thy spirit feel that gloom,
Which, over earth and heaven,
The covering throws of fell despair;
And deem itself the unforgiven,
Predestined child of care.

O fear not thou to die!
To die; and be that blessed one,
Who in the bright and beauteous sky,
May feel his conflict done—
May feel that, never more,
The tear of grief or shame shall come,
For thousand wanderings from the Power
Who loved, and called him home!

—*New Month. Mag.*

PROMISCUOUS DEFINITIONS, ILLUSTRATIONS, &c.

"*Daughter of Zion.*"—A city of Zion, (i. e.) Jerusalem, its inhabitants. Zion, as being the most celebrated part of Jerusalem, is put (by Synecdoche,) for Jerusalem. It is a poetical figure, usual with the oriental writers to personify a country or city under a woman, girl, virgin, or daughter. Neither was this unknown to the Greek Poets, especially the Lyric ones. Pindar very frequently uses it.—*Bloomfield.*

"*Oil in their vessels.*"—In many parts of the East, and particularly in the Indies, it is the custom, instead of torches and flambeaux, to carry a pot of oil in one hand, and a lamp, which is thus supplied with oil in the other.—*Chardin.*

"*Tell that Fox.*"—A fox among the Jews appears to have been the emblem of a wicked ruler, who united cunning with cruelty and was always plotting how he might aggrandize himself, by spoiling the people.—*Schoettgen.*

"*To Feed Swine.*"—An employment contemptible among the Jews as it had been with the Egyptians. Thus Herodotus. So Sota. "Cursed is he who feeds swine." Equally contemptible was it among the Greeks. So Martial.—*Bloomfield.*

"*Coat.*"—An under garment, the *tunic.* It *commonly* consisted of two pieces of cloth, one before, the other behind, connected by *fibulæ* or *clasps,* or hooks.—*Ferrarius.*

"*Long Robes.*"—In *Bava Bathra,* R. Jochanan asks R. Baanah "What is the robe of the disciple of the wise? Such that his flesh may not be seen below." The gloss is, the robes should reach to the sole of the foot, that it may not be discovered when he walks with naked feet.—*Lightfoot.*

"*Gird thyself.*"—A common practice with servants while waiting on their masters; alluded to by Horace and Anacreon.—*Burder.*

"*Purple.*"—This colour which was a medium hue, between brown and pure red, was very bright, and very highly esteemed; it was essentially the same with the celebrated Tyrian purple, and was obtained from the blood taken from a vein in the throat of a certain shell-fish.—*Jahn.*

"*Governor, or Ruler of the Feast.*"—A person appointed to give directions to the servants, and to superintend every thing. It was part of his business to taste the wine and present it to the guests."—*Calmet.*

"*Make straight the way of the Lord.*"—Before we reached Mayar, we were met by a confidential officer of the Governor of Ispahan, by a kakeem or doctor, and by several other men of respectability. These deputations were called *Peeshwaz,* "*openers of the way,*" and are one of the principal modes among the Persians of doing honour to their guests. The more distinguished the persons sent, and the greater the distance to which they go, so much more considerable is the honour.—*Morier.*

"*The Penitent Thief.*"—One example of this late repentance is afforded us, lest any one should *despair,* and *one only,* lest any one should presume.—*Leigh.*

"*Vinegar, &c.*"—*Posca,* a mixture of vinegar and water, a common drink for the Roman soldiers; not the medicated drink of wine and myrrh, and which was given to intoxicate and benumb, and which Jesus refused: because he would die, undisturbed and unclouded in his mind.—*John.*

"*Whose Fan,*" *&c.*—Fans, instruments used in the East for winnowing corn are of two kinds; one a kind of fork, having teeth, with which they throw up the corn to the wind, that the chaff may be blown away; the other formed to produce wind when the air is calm.—*Calmet.*

A winnowing shovel—an implement very ancient, simple and properly manual. The fan or van of the other kind, contrived for raising artificial wind by the help of sails.—*Campbell.*

"*Pinnacle,*" *&c.*—Though this word agrees with the etymology of the Greek, yet according to its use among us, it leads the English reader to suppose that it stood upon the *point of a spire.* The truth is the roof of the temple was flat, and had a kind of *balustrade* round it. (See Deut. xxii. 8.) and somewhere on the edge of the *battlement* we may suppose that Satan placed Christ, when attacking him with this temptation.—*Doddridge.*

Yet others as *Spanheim, Reland, Beausobre,* and *Kuinoel,* consider the place as not being a part of the temple itself, but rather a wing or extremity of the portico that overlooked the deep valley below.

THE PROGRESS OF UNITARIANISM.

According to the Boston Morning Post, is not very encouraging to its advocates. Speaking of a review of Dr. Channing's works, in the North American, the Post says:

"His fame must rest on his distinction as a theologist; and even in this he does not profess the faith for which our fathers fled to the wilds of America, and which daily gains ground, in spite of all the "learning and all the talents" of all the opposition, with the Doctor at their head.

The Post, we suppose, may be considered as an impartial witness.

By the way, Boston is sometimes spoken of as a Unitarian city. Why so? The number of Unitarian churches in Boston, mentioned in the Directory for 1835, is 13, including Dr. Lowell's, who protests against being counted as one:—Orthodox Congregational, 10,—to which should be added, the Free Church, lately formed; Calvinist Baptist, 6; Episcopal, 6; Methodist, including Rev. Mr. Taylor's Bethel Church, 5; Universalist, 4; Roman Catholic, 1; (another nearly built;) New Jerusalem Church, (Swedenborgian) 1; Friends, 1; Christ-ian, 1.—Total, on the Directory 48. Add two mentioned above, 50. The Unitarian churches are about one fourth of the whole. Probably there is no larger city in the United States, in which a larger share of the sum total of influence is in the hands of evangelical Christians.—*Boston Recorder.*

PRINCESS MESTCHERSKY.

This Princess, ever since the year 1811, has been most zealously and indefatigably engaged in promoting works of piety and benevolence among her countrymen. She was among the first who encouraged me to attempt, in 1811, the formation of a Bible Society in Moscow; which, as it has been related, was realized in the year 1813. She even went with me herself to Moscow, and exerted all her influence, among the returning nobility, to bring about the formation of this institution. She became a most valuable and active member of the Prison Society, which was afterwards established in St. Petersburg; following the example of Mrs. Fry, in reading and expounding the holy scripture to the prisoners several times a week. The hospitals, also, and poor houses, of Petersburg, partook largely of her bounty and of her visits of mercy. But her most important work for Russia has been the translation, composition, and publication of a number of religious and moral treatises in the modern Russ, written in such a style of ease and simplicity as to adapt them to all clases. The first of her publications of this kind appeared in 1813, just as the French abandoned Moscow—"An Address to the Afflicted." Nothing could have been more appropriate to the state of the ruined and scattered inhabitants of Moscow than this tract; it was received and read with profit and delight. From this commencement, in 1813, till my leaving Russia, the Princess had published ninety three different pieces, amounting to upwards of 400,000 copies, on religious and moral subjects, which together form eight volumes 8vo., and which were gratuitously distributed, or sold at low prices. The largest among these is a volume of sermons by Walker, of Truro, called "The Christian, or the Believer a new Creature;" "Buchanan's Researches in India;" "Conversations between a Mother and her Children on Spiritual Subjects," written by herself; and a volume on Protestant missions to the heathen, of her own compiling. The rest consist of Leigh Richmond's three valuable tracts. "Addison on Christianity," a selection from Hannah More's tracts, the principal publications of the London Religious Tract Society, several pieces from the German, two written by herself, and a selection of tracts from the writings of the late Archbishop Tikon, of Zadonek, and from those of the late Metropolitan Michael, of St. Petersburg.

In the preparation and publication of these most useful works, I gave her my constant assistance. The expense of printing and binding were borne for many years by the Princess herself; for, although many of the bishops, most of whom encouraged their circulation, remitted money for the copies which they sold, yet she at different times sunk upwards of ten thousand roubles in the undertaking. At last the Emperor privately stepped forward, and desired to take a part in this useful and pious labour, so well calculated to enlighten his subjects; and, at four different times, he contributed twelve thousand roubles in aid of it. Most of these publications were sanctioned by the spiritual censors—a singular proof of the degree of pure Christian doctrine which still remains in the Russian Church. Indeed, provided you keep clear of the dispute respecting the procession of the Holy Ghost, the number of the sacraments, the invocation of saints, prayers for the dead, &c., you may state all the valid doctrines of the Gospel, without fear of having the work rejected by the spiritual authorities. Since I left Petersburg—the Princess having retired to her estates at Lottoshino, in the interior, where she now principally resides—the republication of these useful tracts has been taken up by other pious friends in Petersburgh; so that their circulation is still going forward, with pleasing tokens of usefulness. In 1832, these friends printed one hundred and twenty thousand copies.

The Princess Mestchersky entertained a very decided opinion of the piety of the late Emperor Alexander.—*Pinkerton.*

MR NEWTON AND DR. TAYLOR.

"Have you read my Key to the Romans?" said Dr. Taylor, of Norwich, to Mr. Newton. "I have turned it over." "You have turned it over! And is this the treatment a book must meet with, which has cost me many years of hard study? Must I be told, at last, that you have 'turned it over, and then thrown it aside?' You ought to have read it carefully, and weighed deliberately what comes forward on so serious a subject." "Hold! you have cut me out full employment, if my life were as long as Methuselah's. I have somewhat else to do in the short day allotted me, than to read whatever any one may think it his duty to write. When I read, I wish to read to good purpose; and there are some books which contradict on the very face of them what appear to me to be first principles. You surely will not say I am bound to read such books. If a man tells me he has a very elaborate argument to prove that two and two make five, I have something else to do than to attend to his argument. If I find the first mouthful of meat which I take from the fine looking joint on my table is tainted, I need not eat through it to be convinced, I ought to send it away."

There is a Rabbinical tradition related by Fabricius, that when Noah planted the vine, Satan attended, and sacrificed a sheep, a lion, an ape, and a sow. The animals were to symbolize the gradations of ebriety. When a man begins to drink, he is weak and ignorant as the lamb; his courage is soon transformed into the foolishness of the ape; and at last he wallows in the mire, like the sow."

HEATHEN INSENSIBILITY.

From the "History of the English Baptist Mission in India," by Rev. Baron Stow, just published by the American Sunday-School Union.

Mr. Statham mentions an occurrence at Howrah, of which he was eye-witness, that indicates most touchingly how much the Hindoos need the Gospel to produce in their hearts a spirit of kindness and sympathy towards their suffering fellow creatures. A small native hut had accidentally taken fire; and as it was situated to the windward of the village, comprising about twenty thatched huts these were all in imminent danger of being destroyed. "The fire," says Mr. Statham "was very brilliant, from the nature of the materials, bamboos, mats, and straw. I perceived it from the verandah where I was sitting, and immediately mounted my horse and rode towards it. Before I got there, about five dwellings were totally consumed and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighboring village of Sulkea, not one would assist in extinguishing the flames, but all seemed to enjoy the bonfire. No means were adopted to arrest the progress of the conflagration, except by those whose huts were burning. On my remonstrances with the spectators, and entreating them to lend a helping hand to their neighbors, these were the answers:—'*My* house is not on fire,'—'Who will give me *pay*?'—'What power have *I* over fire?'—'To be *burnt* will be worse than to *see* fire.' Thus they suffered the flames to spread, until they had now consumed nearly half the place, when from one of the huts which had just taken fire, a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor decrepid old woman. I urged them to fly to her rescue. On the horrid feelings they evinced! 'She is not *my mother*'—'She is too old to gain salt'—'Her time is come'—'We shall see a suttee.' I offered them gifts if they would go into the house with me and bring her out. The name of *rupees* had something of an electric charm upon them; for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However, the poor creature was saved for that time; but none except those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some lascars from the ships, whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication with the others. With regard to the poor woman thus saved, she had been so terrified, that her illness was increased, and her merciless sons conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more; she died in about half an hour." *Her mouth had been filled with mud!*

CONFLICT BETWEEN THE FLESH AND SPIRIT.

Gal. v. 17. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the thing that ye would.

An Indian visiting his white neighbors, asked for a little tobacco to smoke, and one of them having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying, he had found a quarter of a dollar among the tobacco. Being told that it was given him, he might as well keep it; he answered, pointing to his breast, "I got a good man and a bad man here, and the good man say, it is not mine, I must return it to the owner; the bad man say, why he gave it to you, and it is your own now; the good man say, that not right, the tobacco yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say, no, no, you must not do so; so I don't know what to do; and I think to go to sleep; but the good man and the bad kept talking all night, and trouble me; and now I bring the money back I feel good."

CALVIN ON THE NEW TESTAMENT.

It ought to be generally known among American theologians, that this important portion of the great reformer's works has been reprinted at Berlin, (several of the volumes in a second edition,) in seven volumes octavo. The epistles were first republished, at a low rate, at Halle, Dr. Tholuck being the prime mover of the enterprise. This succeeded so well, that *Eichler,* a noted book seller of Berlin, proceeded to issue the whole work. A short preface by Tholuck opens the first volume; after this is presented the excellent sketch of Calvin's life, by Beza. The execution is good, and the whole seven volumes, bound, sell in Germany for less than six dollars. It is pleasing to observe such an increasing taste for orthodoxy, as the rapid sale of this work would seem to indicate.

A gentleman travelling in——, and seeming to consider himself superior to all his fellow travellers in the stage, if not in the country, at a tavern where the horses were watered, called for the landlord to send him out some brandy and water. After drinking, he condescended to tell the driver that he might help himself to a drink, when the reply from this man of steady habits was; "Sir, I hope you will excuse me; it is considered rather vulgar in this country to drink brandy and water." The pompous gentleman in high life could not resent this polite answer, and by his subsequent deportment appeared to profit by this delicate reproof of his respectable driver.

THE COMING OF THE BRIDEGROOM.

Matt. xxv. 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

The following account has recently been given of a marriage ceremony in the east:—"The bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of scripture, 'Behold the bridegroom cometh! go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys; I and others expostulated with the door-keeper, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—'*and the door was shut!*'"—*Ward's History of the Hindoos.*

Those, and those only, shall go to heaven hereafter, that are made ready for heaven here.—*Henry.*

Strong as our passions are, they may be starved into submission, and conquered without being killed.

For the Presbyterian.

[illegible] AND [illegible] ON NEW MEASURES.

Undoubtedly [illegible] use of the protracted meeting [illegible] to a special occasion, by [illegible] attention on one subject, and by [illegible] of truth and sympathy to [illegible] conscience and affections, may be [illegible] with the most happy and striking results. But the evils of making it an essential part of a system appear to me [illegible] importance may be given to what the exercises of ordinary [illegible] supplied may be so far in advance of the spirit to use them, as [illegible] desire, and end in [illegible] excellent ministers, in [illegible] such a period, will break down [illegible] as indeed they have done, and [illegible] their full share of labour. Besides, [illegible] length of the meeting becomes amongst [illegible] the popular test of its excellence, there [illegible] no bounds to this easy mode of compelling. Already a seven-day meeting has a sound of reputation about it which is denied to one of three or four days. Of course, empirical teachers have taken advantage of this impression, and have nodded all outdoing. They have held, some of them, fourteen days; some twenty-one; and recently an attempt has been made to hold a forty days' meeting. This party then, if length be excellence, has excelled all; and has, moreover, the benefit of a number which is frequent in Scripture and is associated with sacred recollections. As you might expect, long before the forty days were expired, all patience and all feeling were exhausted. The pastor whom he professed to assist, I was told on the best authority, sought to meet his congregation on the usual evening, for the usual service on the following week, and he could not get enough people together to compose a prayer meeting.

The other measure which has been lately adopted, and which is, I believe, altogether new, has received the somewhat barbarous and canting denomination of "Anxious Seat." The practice is so styled from the circumstance, that after a sermon which is supposed to have impressed the people, a seat or seats, before the pulpit, and in the face of the congregation, is cleared, and persons willing to profess an anxiety for their salvation or conversion to God, are challenged to come forward, and to use them for that purpose. They are then made mostly the subjects of particular address and supplication.

Now I have, on several occasions, seen this practised, and have carefully sought information relative to it from its friends and its foes. I can readily believe that the employment of it may have been attended with decided evidence of usefulness in many cases. And I can as readily understand that a pious minister, truly awake to the importance of his work, and weary of the delay and indecision of many who wait on his ministry, may have, from the best intentions, ventured on such a measure, rather than to stand in perpetual doubt of those he pants to save. Besides this, I well know, that a congregation may be brought to a certain state of feeling, which may authorise some special movement on the part of a pastor, who finds himself in exact sympathy with them, and which nothing could justify under other circumstances; and in such an untried and affecting situation, should his earnestness commit him to some indiscretion, it would be any thing but marvellous. Yet after the best consideration of the subject, and the fullest admissions in its behalf, it does appear to me, and is, I believe appearing to many who have tried it, to be, as a measure of action, unwise and unsafe.

1. In the first place, I am disposed to submit, that we have no right to establish such measures. It is certainly not an apostolic method. It is not within the limits of our commission. It is our duty to urge the authority of Christ on the conscience, and to insist on an entire submission to it; but, as I conceive, we have no right to make this particular movement the visible test of that submission. It is an undue encroachment on the rights of a congregation assembling on the authority of Christ, and professedly for his worship; and there is no reason why they should obey such a call to show their discipleship.

2. It is a bad auxiliary to the success of the ministry. That some good may arise from it is not denied; this may be predicated of the worst things. Its general tendency is not to support the effect of the preached word, if it is wisely administered. Where it is introduced as a novelty, there is, indeed excitement enough; but it is of the wrong complexion. I have seen a whole congregation moved by it; but their attention has been withdrawn from themselves to others; or from what was spiritual in themselves to an overt action of no importance any way to their welfare. The question then has been amongst the people, "Will *any* go? Will *they* go? Shall *I* go?" Questions which many are glad to entertain, as a diversion to the conscience, from more serious and inward inquiry.

3. Then, as an evidence of character, it is certainly among the worst that can well be employed. It is a measure highly inviting to the ignorant, the vain, and the self-conceited; and it is equally repulsive and difficult to the timid, the modest, and reflective. I can hardly conceive of a delicate and well educated young female, being able to meet such a demand in the face of a large congregation, unless she regards it as a duty to Christ, and a term of her salvation; and then in obeying, she does violence to those feelings, which are the safeguard and the beauty of her character. I have seen such young persons shrink and shudder at the call, through modesty, and then comply through fear; and, when complying, writhing from distress under hysterical tortures. But who has a right to exact all this amount of suffering? And is it not the worse, if it is not only unnecessary, but prejudicial, to the end proposed, by diverting the attention to a bodily service, from what alone is of acknowledged importance?

4. Let me again observe, that where it is used as an evidence of state, it is likely to lead to hazardous and precipitate conclusions. I know that many ministers are very guarded on this subject; but with this caution it is difficult to prevent the anxious inquirer from regarding it and similar signs, as evidence of condition. And in many instances, especially among the Methodist denomination, the anxious seat of the altar, and the acts of rising or kneeling, are in reality, if not with formal design, made terms of state. They are used, too, not only to express the reality of awakened concern; but as tests of having "submitted to Christ," "found hope," and of being "true converts." Such notices as the following are common in the several religious papers:—

"Last Sabbath day I attended a camp meeting; it was orderly and solemn; and thirty-one professed to *indulge hope*."

"On Saturday, an awful solemnity was on the assembly. On Sabbath morning three persons *gave themselves away to Christ*, and *were admitted to the church*."

"A protracted meeting began on Monday. On the following Saturday the session examined twenty-one; *all of whom were next day admitted to the church*."

"On the second day of the meeting, the *anxious* and the *converts* were called on to separate themselves from the rest of the congregation."

"On the last day," at another meeting, "about four hundred, if I mistake not, assembled in the anxious room. The converts being called on to separate themselves from the anxious, about one third *declared themselves converts*."

A revival preacher, after delivering a sermon, called on the anxious to meet him in the lecture room. About two hundred obeyed. He called on them to kneel in prayer; and he offered an alarming and terrific prayer. They arose. "As many of you," he said, "as have given yourselves to God, in that prayer, go into the New Convert room." Upwards of twenty went. "Now," he said to the remainder, "let us pray." He prayed [illegible] in like manner. [illegible] then [illegible] those who had given themselves to God in that prayer, to go into the new convert room. Another set followed. This was repeated four times. The next morning he left town, having previously sent a notice to the newspaper, stating, that Mr. ——— had preached there last night, and that sixty-one converts professed religion.

Need I multiply cases? or need I remark on those I have adduced? Apart from the last, which is too blameworthy to be common, has not the *spirit* of these measures a strong tendency to beget, on the part of ministers and people, an impatience of result; not of actual determination of mind, which we cannot ask nor the sinner yield, too soon; but of outward and visible evidence, when in truth the case does not really admit of such evidence? Regeneration is, indeed, the work of an instant; but the evidence of it is the work of time. The mere assurance on the mind that I am converted, is not evidence to me; and the mere assertion of it can be no evidence to others. The proper fruits of conversion are the only safe evidence in either case; and there has not been time to produce or ascertain them.

The effect of such a course is undoubtedly, to create a fearful amount of premature and unscriptural hope, and therefore of dangerous and destructive delusion. The effect again, on the church, is, to fill it with unconverted, ignorant, and presumptuous persons, and to produce defection on the one hand, and corruption on the other. And this in fact, has been the result. Of revivals, *so managed*, it is considered that not one fifth, sometimes not one tenth, have stood; and many of those who have remained in the church, have given painful evidence of the want of renewed character and conversation. If one half of those sixty-one, who were so hastily reported by the minister to whom I have referred, to be converted on one evening, should retain a false hope through life, and die with it in their right hand, where would the responsibility lie? or who would dare to incur such responsibility?

5. Besides the objections to the new measures thus taken, it must be stated, that they seem to have the faculty of generating a spirit worse than themselves, and which is chiefly to be apprehended. Rash measures attract rash men. Those who would have felt it difficult enough to manage an argument or discriminate between a right or wrong affection, are struck by what is so tangible and so visible, and so capable of impressing the grosser and animal sensations. Without the power, and perhaps the piety of their teachers, they quickly usurp their places. As they have attained their stations by deviating from the usual way, they reckon that it is only to be retained by the same course; and their onward and devious path is tracked by the most unsanctified violence and reckless extravagance.

In fact, a number of young and raw men, previously unknown to the ministry, and without pastoral experience, instead of giving themselves "to reading, meditation and prayer," have chosen this shorter method to ministerial efficiency; and the effect, wherever it has reached, has been exceedingly calamitous. They have announced themselves as the revival preachers; and have chosen to itinerate over the church; unsettling every thing, and settling nothing. They have denounced pastors, with whom they could not compare, men of tried and approved piety, as hypocrites and formalists, "dumb dogs," and as "leading their people to hell." They have denounced the Christians who listened to them; and have made submission to their mechanism the test of their conversion. They have addressed the sinner, under the name of fidelity, in harsh, severe and bitter terms; and have been covetous either of submission or opposition. The endearments and ties of relative life have been sacrificed to the bitter zeal which has taught the child to disrespect the parent, and the parent to cast off the child. They have made, as many have recently in our own land, great, if not full pretensions, to inspiration; and have taught people to rely on impulse and impression in offering what is called the prayer of faith. They have encouraged females to lead in prayer in promiscuous and public assemblies; and, in fact, have revived all the irregularities of the Corinthian church, as though they had been placed on record, to be copied and not avoided.

The consequence has been most disastrous. Churches have become the sport of division, distraction, and disorder. Pastors have been made unhappy in their dearest connexions; they have stayed to mourn over diminished influence and affection; or they have been driven away to find in calmer regions a field of renewed labour. So extensive has been this evil, that in one Presbytery of nineteen churches, there were only three that had settled pastors; and in one Synod, in 1832, of a hundred and three churches, only fifty-two had pastors; the rest had stated supplies. The general effect has been to discourage revivals in their best form; to cast down the weak, to confound the sober-minded, and to confirm the formalist; and to dispose the censorious world to "speak evil of the good way."

For the Presbyterian.

THE SAILOR AND THE STUDENT.

Mr. Editor.—When it is in the power of an individual to do any thing to promote the cause of piety, and consequently the happiness of his fellow men, he should not deem the epithet of egotist a bar to his duty: as it is, perhaps, the case in too many instances, when things of importance have come under our own observation, and in which we have been personally engaged. I should not now narrate the following providential occurrence, did I not think your numerous and respectable readers would be pleased, and perhaps benefitted by it.

A few years since I was travelling to the eastward, with my daughter, to see my relatives, from whom I had for some years been absent; the stage stopped in Providence, Rhode Island, when an additional traveller took his passage with us. He was a seafaring man, about 30 years of age, and neatly dressed in the sailor's habit. In a short time we became social, and engaged in conversation with each other. He appeared intelligent, and his narratives of his voyages were interesting, as he had seen much of the world. He had been on board the Admiral ship in the great naval battle with the French fleet, and was near Lord Nelson when he received his mortal wound, having been pressed into the service. It was not long before he began to use very profane language; and, as a professor of religion, I thought it my duty to show him the wickedness, and impropriety of such language, and resolved, on the utterance of the next oath, to begin with him. Accordingly, as he was using an improper expression, I looked him in the face, and kindly chided him for his language. He immediately replied, Oh, we sailors are accustomed to it, and don't mind swearing. I replied, it increased their criminality, by proceeding in that course until it became a habit. He then appeared very angry at the reproof, which was as tenderly given as I could possibly make it. I then told him I saw he was displeased, and he and I would cease conversing with each other, unless he promised me he would keep his temper, and be friendly. He immediately consented; and I then took an opportunity of introducing the subject of religion. I heard not a word of profane language from him after this, he was very friendly, and I took the liberty to recommend to him several religious authors, which I wished him to read, and as one of the best, next to the Bible, Doddridge's Rise and Progress of Religion in the Soul; a work which had been of great advantage to myself when under serious impressions before I yielded myself up to God, and became a member of the church.

By this time we were on the most friendly terms. When we arrived at the place for dining, at the table, I showed him every mark of attention, and treated him as if a guest at my own table. He appeared much affected with the attention paid him by myself and daughter. As soon as we rose from the table he immediately disappeared in a short time [illegible] his [illegible] evening, to meet the stage before [illegible] with a quantity of cakes, oranges, &c. in his hat and clean bandanna handkerchief, which he immediately lavished on my daughter and myself, and would take no apology for our non-reception of them.

We reached Boston, where I was to leave him to proceed on his journey to his father's in Maine, and as we parted he put his hand on my knee, and with tears, said he was sorry I was not going farther with him. He had five hundred dollars with him, which he received as prize money, and said he would be able to give some assistance to his father, and family, and get into some business that he need not leave him again, by going to sea. The writer, from the evident good effect produced on the mind of the sailor, would say to his christian brethren 'be kind and tender hearted,' and God may bless your design, in bringing others to 'taste and see that the Lord is good.'

During the conversation with the sailor, a young gentleman, a student at one of the Colleges, on a visit to Boston to his father's, sat before me with his head in a position that I did not see his face, who appeared totally indifferent to the subject of our conversation. I then had not the most distant idea that we should ever meet again—but God in his providence brought him once more into my company, and afforded me much pleasure, in a religious intercourse with him, in the following manner. A few years after our journey to Boston, a gentleman came into my store, and introduced himself to me; and as I had no recollection of him, he reminded me of the incident of the sailor, and stated that he was the young man who was our fellow passenger at the time, and that he had now come to Philadelphia to study Divinity with the Rev. D. S———n. I asked him when he became seriously impressed on the subject of religion, he replied that it was in the stage during my conversation with the sailor. He had reached home on Saturday evening, and the next day being Sabbath, he thought he would not go but to church, as he was fatigued, or for some other excuse. During his stay at home he saw on the shelf a book, which on taking down proved to be Doddridge's Rise and Progress, the book he had heard me recommend to the sailor—he read it, and was deeply impressed and benefitted by it. Doubtless God made this work, in the hand of the Spirit, a great help to this young gentleman in his inquiry after Divine truth. The evening of the day, I had the pleasure of seeing him, I invited him to one of our prayer meetings, which gave me an opportunity of requesting him to take a part in conducting the exercise—he read a Psalm, and made some pleasing reflections on the subject, to the edification of those present. When I last heard from him he was preaching the gospel somewhere in Massachusetts; and I trust he is an able teacher of the doctrines of Christ, among his Baptist brethren, as he was of that denomination. It would afford the writer great pleasure if I could again hear from him or his other fellow traveller.

Thus the Lord blessed a casual conversation in a stage coach to an individual to whom it was not directed, and an encouragement is thus held out to christians to be always ready to speak a word for God.

W.

Selected for the Presbyterian.

DR. PORTER OF ANDOVER AGAINST DR. TAYLOR OF NEW HAVEN.

Another topic, which I would class under the general head of incorrect views concerning divine influence, is the theory which amounts to *regeneration by self love*.

Paul says, "the carnal mind is enmity against God." He did not mean against an imaginary false character of God, such as *ought* to be hated; but against his *true* character. How is this enmity to be removed? Paul says, by such a change in the "carnal mind," that it shall love holiness, and become "reconciled to God," as he is; in other words, by bringing *up* the human heart to the standard of the Bible. Another mode of removing this enmity, is, to bring *down* the character of God by such a modification of his attributes, that the "enmity" of the carnal mind towards it, shall cease, without any radical change (in this mind); that is, with no change but such as will spontaneously occur in the sinner, from a change in his views as to the relations and feelings of God, towards *himself*. It was by appealing to the principle of self-love, and a correspondent modification of the gospel, that the Romish Missionaries in Eastern Asia, seemed likely to convert the whole heathen world. But after a fair experiment, it turned out that the converts were no better men than before; because "it was one thing to christianize heathens, and quite another thing to humanize and heathenize Christianity."

Paley resolved virtue into—"doing good to mankind in obedience to the will of God, *for the sake of everlasting happiness*." Bolingbroke and the school of infidels to which he belonged, maintained that the "chief principle of action in every man *must* be regard to his own interest." The same sentiment has been, at different periods, maintained by theologians, professedly Arminian, as well as of the Antinomian school. But it has been a subject of no small surprise to many, that the following statement should be made by a professed Calvinist, at this day:—"This self-love or desire of happiness, is the primary cause or reason of all acts, preference or choice, which fix supremely, on any object." Again, "the being constituted with a capacity for happiness desires to be happy; and knowing that he is capable of deriving happiness from different objects, considers, from which the greatest happiness may be derived, and as in this respect he judges, or estimates their relative value, so he chooses or prefers the one, or the other, as his chief good." Again, the feelings of the sinner under the influence of self-love, are represented during a process adapted to excite intense interest, till at last, "he is *willing* to fix, and does in fact fix the eye of contemplation upon the object of holy affection, and does, with such glimpses of its glories as he may obtain, feel their attractions, and summon his heart to that love of God his Saviour, which is the only condition of his mercy." *Dr. Taylor.* (See Christian Spectator, March 1829.)

This language, it seems unavoidable to understand as meaning; "That regard to his *own happiness* is the primary and proper spring of action, in every man; that his moral character is determined solely by the object of his choice, or his estimate of his own interest, as correct or incorrect; that if he chooses the world, as his chief good, from self-love, he is an unholy man; but if he chooses God, from self-love, he is a regenerate man." And by this voluntary act in which he *first* prefers God to the world, from regard to his own interest, he *becomes* regenerate.

Now I have always supposed that where a man chooses one thing for the *sake of another*, as when he "eats or drinks for the glory of God," the latter is the *chief*, and the other a *subordinate* object of regard. In some cases the subordinate is not chosen at all for its own sake, as when a bitter drug or the amputation of a limb, is chosen to save life. At the most, therefore, if he who loves God does so with an ultimate regard to his own happiness, and if he "who chooses the happiness of others, does so for the happiness he expects in seeing others happy," as Dr. Taylor believes, he makes God and his neighbour the *secondary*, and himself the *primary* and *chief* object of his regard.

What then is the *standard* of duty? We have been accustomed to answer, *the divine law*. What does this require? "Thou shalt love,"—not THYSELF, but "the LORD THY GOD with all thy heart." Say that I exercise love to God, not because he requires it, not because he deserves it, but from the same motive as that with which I have loved wealth or worldly honor, namely, a desire of my own happiness, will God allow it to be a fulfilment of this great command? Plainly, this would be to fix my *supreme* love, not on God, but on myself. But is it the *object*, or is it the *motive* of a voluntary affection, that determines its character? Is it not certain? This is self-evident without supreme choice, but not with [illegible] motives. I might choose to be [illegible] of the [illegible] but who could say whether this subordinate choice is holy or sinful, without knowing the ulterior *motive*; whether it is to get honor to myself, or to do honor to Christ? So if I choose God, the state of my heart is determined by the governing *motive*;—is it because I love his holy character? Then my choice is holy. Is it because he can make me happy? The ultimate regard of my heart, my motive, is not to God, but myself. But is it wrong for me to regard my own interest? No.—I am commanded to do it—but my self-love must be regulated by a proper regard to God and the interests of the universe; and of course must be the "primary cause" of my moral preferences; I must not exalt myself above the creation around me, and the Creator too.

Any man *may* use language so as not to express his own meaning. But deliberately to admit that self-love must be the primary ground of moral affections is to supersede all intelligent discussion about *regeneration*, or any of the kindred doctrines of grace. This one principle sweeps the whole away, there remains no radical distinction of character between the saint and the sinner. The most depraved individual on earth, or even among apostate spirits, doubtless is the centre of his own affections. And though he may have perverted views of what is his real interest, he means notwithstanding to act, and does act from a primary regard to himself. And if this is the highest principle of action to a holy being, then an angel and a devil stand on the same ground, as to moral character;—in other words, there is no distinction between holiness and sin.

Besides, this theory would split the moral system into as many jarring parts, with as many centres of "primary" affection as it contains individuals. It would set every moral agent at variance with every other moral agent, and with God himself. Whereas, the simple precept, "Thou shalt love the Lord thy God, with all thy heart,"—sets up another standard in every bosom. It establishes a common centre of moral affection to the universe of moral agents; and binds the hearts of all to each other, and to the throne of Jehovah.

I intended to analyze the "self-love theory," in its practical bearings on revivals, and its tendency to subvert all correct views as to special divine influence. I intended to show how easy it is for a man, who has been thoroughly alarmed with fears of hell, to become persuaded that God *is* his friend, and will make him happy; and thus to feel that he loves God, when no spiritual change whatever has taken place in his heart. I intended to show how easy it is for such a man to mistake his "love of happiness," and his choice of heaven for conversion, while he has no "love of holiness."

E. PORTER.

Waterboro, S. C. Jan. 1833.

For the Presbyterian.

SCENES IN TRAVEL.

SCENE X.

The autumnal complexion of nature appeared to great advantage, during a recent tour of clerical duty, amid the mountains of the Juniata. Crossing one of them, as distance lent enchantment to the view, we made successive pauses at different stages of our ascent, to enjoy the luxury of the prospect. The bosom of the valley was decked with foliage of every hue, and "the sere and yellow leaf," blent with the deep damask or roseate dye, needed no colouring from imagination to heighten its beauty. The copse and grove skirted the mead, and clustering around the family mansion directed the eye where to find the home of plenty and the hearth of domestic contentment and bliss. As far as our observation has reached, the charms of 'home, sweet home' are unusually realized by the tenants of this spot. This is best of all entitled, 'rural felicity.' Doubtless it has its alloy. But, in this world, what can you find that has it not. The transition of an hour's ride brought us into a spot, which, though divided only by a single ridge, was a mere foil to this scene, and if it deserve a mention, on the same page, it must be merely as a shade to the other, to heighten its loveliness. An involuntary association just now brought to mind a master sketch of our great countryman, who was 'first in war—first in peace.' If the digression may be excused, we shall give in passing, the sentiment. He forbids any modern Plutarch attempting the folly or iniquity of a parallel between a Cæsar, an Alexander, a Cromwell or a Bonaparte, and Washington; or if introduced at all, on the same canvass, they may appear then merely as the shade, rendered the darker by the peerless lustre of this great man. This was a fine conception of that great man, whose gigantic stature in the sanctuary, and full orbed mental and pulpit excellence fairly annihilates comparison with any thing on this side of the Atlantic, and with most, we meet with, beyond it. When shall we look upon his like again! Mason was indeed, "the prince of preachers." But, to return from our digression, too distant perhaps to be compatible with the unbroken thread of our description. While surveying the spot which contrasted so in beauty and improvement, with the valley we had just left, it was obvious to remark, how the prospect of wealth can reconcile men to all the inconveniences of any spot, which, but for this, would be lonely as a desert. An individual of cultivated manners, fashionable connexions, and creditable abilities, will put up with all the boorishness of low company, and the dust, charcoal, clinking of forge hammers, or heat of a furnace, to turn a bank of iron ore into gold. For mammon's sake, he will expel himself from the courtesies and refinements, the elegance and endearments of polished and social life, to make his home in a log hut, with the sooty demi-savages in his employ. The servant of Christ may well be excused for counting the same things loss for His sake, when he goes far away to the Heathen; but, Oh! his trials of feeling, of faith and of hope are infinitely outweighed by the prospect of an inheritance among them which are sanctified." At the close of the day, "by the good hand of the Lord upon us" we reached our destination, and on the day following, and for two successive days, were engaged in the melting services of our holy communion, where saints ate and drank in memory of the Crucified. "My love is crucified" used to be the fond, and feeling phrase of ancient piety—alas, it is almost too impassioned for our saturnine temperament. The fire of a pious sentimentalist, like Rowe, or the sweet essayist on 'the pure Love of God,'* or the heightened amatory strains of the Oriental poem, which Solomon wrote upon the mutual love of Christ and His Church, all do but mock the dulness of that expiring flame, which glows in our hearts for "the chief among ten thousand." Yet, its languid embers kindled beneath his cross, and we indulged the hope of one day offering Him a better tribute, for his matchless love. Oh! to grace, how great a debtor! To ascend the hill of Zion was to accomplish the ostensible object of our visit, and from nature's beauties we turned off our eyes for a while, to meditate upon the marriage union of the Lord Jesus to the souls of his redeemed, and to dwell upon *the rest that remains for them.* Conversant with such lofty, such ennobling, such transforming themes, surely ours is a duty and an office.

"Privileged beyond the common walks of life,
Quite on the verge of Heav'n."

But, we have taken only a glimpse of these blessed realities, when the lovely vision is snatched from our eyes, by the intervention of the common occurrences of life, and the return route from the solemn assembly. Still, though not in his sanctuary, we "behold the beauty of the Lord," and have sweet meditations on him,—and fellowship in spirit, by the mountain side, and winding stream, and towering rocks, and blushing forests, that bespeak "Him first, Him last, Him midst; Him, "all in all." Pope may have expressed himself incautiously, and by some latitude of expression have rendered [illegible] obnoxious to the charge of pantheism, but after all, who does not recognise the propriety of conceiving of God, as filling 'all extent' of space—as lighting up the firmament, when he *may* be said to 'glow in the stars;' as breathing upon us and 'refreshing us in the breeze' 'blossoming,' as it were, 'in the trees,' and variegating the lovely face of universal nature. With such reflections to bear us company, we traverse the banks of the Juniata with transporting emotions, and yield ourselves to the full tide of feeling, with no rebuke from within; for in nature we descry nature's God—and while the eye revels o'er the lawn, and it "sprinkles us with its freshness," we regret only our incompetency to pencil with our crayons this chef d'œuvre of the glorious Architect. What think you of miles of verdure, aslant the horizon at an angle say of 30 to 45 degrees, curving into festoons by the river's margin; bending to its whim, and decked with an uninterrupted forest growth, from foot to summit, as even as if smoothed like a mown field, or trimmed like a hedge; but without the dull uniformity of art; showing all the wildness of a natural growth, blended with the symmetry of all its curvilinear stems and boughs. On passing a sudden curve in the river, the whole scene bursts upon you, at a place called Water Street. Leaving this, our descending route by the river's bed, presented a succession of beautiful highlands, but before reaching them, various grotesque shapes rise by the road's side, being isolated rocks bearing some fanciful resemblance to pulpits with a sounding board, and now known by the name of 'pulpit rocks.' A series of lovely vistas open to view, composed of all the natural beauty of the spot, embellished by some art; and, when the rocks have been cut to groove the course of the canal by their side, the transverse strata which are laid bare exhibit the confusion arising from heaping Pelion on Ossa, and Ossa on Olympus; as their strata, though regular, lie at an angle of more than 120 degrees to the horizon, showing the operation of causes described in the Mosaic account of the deluge. A singular appearance was exhibited by the face of the rock, at intervals—like pannels of a door, clouded as if by the pencil of art, to resemble wood—a kind of natural Mosaic work, figured in the rock. We re-enter our valley home, by a road that heads at the river, the mountain whose back we crossed when we set out. An appearance near the entrance of the valley struck our eye, as it glanced on a rude rock by the way side. Curbing in the horse, we discovered a resemblance upon the surface of the rock, which eagerness for discovery perhaps, made out, to be the middle section of a mammoth trilobite. The grooving was regular, and the articulation or ridgy processes were very like organic life. It may have been a conjecture of fancy. However, we shall keep our eye upon it, when we have opportunity again, and perhaps add it to our collected store of natural curiosities. But now we are nearing our *terminus ad quem.* Every prospect truly pleases, as the traveller jaunts along for 10 miles or so, but 'with what likeness to compare it' he scarce knows. A broad deep bed gradually declining from the mountain top, on his left, meets a corresponding slope on his right, which rises to the mountain top on that side, and all over it, is seen one unbroken picture of fertility. The stubble fields show where harvests have been reaped—the buckwheat stands on the back ground of the picture, fringing the prospect with its rich red dye—the orchards, gorgeously tinted with unwonted clusters, threaten to break down beneath their luscious loads. The forest of pine and annuals present most of the colours of the iris, and line the adjacent highlands with their various graces. To our eye it resembles, in character, though not in colour, the 'great sheet knit at the four corners and let down from Heaven,' filled with all the varieties of heaven's bounty, and as we mused and rose in thought, we were 'drawn up thither again,' in the natural course of contemplation, to 'bless the Lord for all his benefits.'

VIATOR.

*Fenelon.

For the Presbyterian.

WASHINGTON COLLEGE.

The annual commencement of this Institution, took place on Wednesday the 30th ult. On the evening preceding, the Hon. Charles Fenton Mercer of Virginia, pronounced an eloquent oration before the Literary Societies of the College. The reputation of the orator was fully sustained before the crowded auditory, and to the satisfaction of all who heard him, including many strangers and scientific gentlemen from other States. At 9 o'clock, A. M. the next morning, the Board of Trustees, Faculty, Students, citizens, strangers, &c. convened at the College Hall, and accompanied by the Washington Band, proceeded to the Presbyterian Church, when ten orations were pronounced by members of the graduating class, and an apposite and affecting Baccalaureate delivered by President M'Conaughy. The exercises of the graduates, gave universal satisfaction. In truth there was no exercise of the day, that was not creditable. After the orations the degree of A. B. was conferred upon the 17 members of the Senior class, and the degree of A. M. upon the following alumni, viz.

John Miller Sweney of Ohio; Samuel E. Hall, M. D. Pennsylvania; Samuel G. Callaghan, Maryland; Rev. George Gordon, Pennsylvania; Rev. W. D. M'Cartney, Ohio; T. F. M'Gill; J. M'G. Dale, Maryland; James M. Smith, Tennessee; Isaac F. Slaymaker.

The Trustees also conferred the honorary degree of D. D. upon the Rev. James Culbertson, Zanesville, Ohio.

The prospects of the College are assuredly flattering; this may be established by the fact, that students come from other States, and great distances to be matriculated here. Among the undergraduates are many from the States of Ohio, Maryland, and Virginia: Of the last graduating class of 17, five were from Virginia, viz: Two from the county of Accomac; two from the county of Ohio, and one from the county of Augusta. Of this same class, two were from the state of Maryland, the others were principally from the eastern counties of the state of Pennsylvania, two were from the county of Washington, and but one from the town in which the College is situated.

The prospects of the College may be considered as flattering for other reasons, among which may be mentioned the resolution of the Alumni Association, (formed on the day before commencement,) binding itself to raise $50,000 in one year for the more extensive endowment of the College, &c. and the very splendid new College building, which the Trustees, assisted by State appropriations, and private munificence, have erected. This building will be ready for use, in the course of the present collegiate year.

It would be strange indeed if Washington College did not succeed, situated as it is, in the midst of a fertile territory, in the very centre of a community distinguished for its morality, with a vigilant Board of Trustees, and a competent Faculty. Having not only the chairs usually endowed, in other chartered institutions, but also one, devoted exclusively to English Literature, where every thing belonging to a complete English education is thoroughly taught, and where those, who may wish to become professionally *Teachers*, can acquire the necessary attainments. It should also be borne in mind that the tuition in the College classes or Grammar school is but $25 per annum, and in the English Department but $20—that Boarding can be obtained in respectable private families in town and country, for prices varying from $1 25 to $2 per week, and in the College Clubs, for a sum very little, if at all, exceeding one dollar per week; With these advantages, added to the honoured name the College bears, the destinies of this infant Institution (for counting its years only from the point of resuscitation, it is still in its infancy,) are committed with much confidence, to the favourable notice, of an enlightened community.

The present vacation terminated on the 28th inst.

M. N.

EXCERPTS FOR THE PRESBYTERIAN.

"It is remarkable, that all men, but real christians, whether common professors of Christianity, Deists, Jews, Turks, Heathens, have an uniform opinion of the merit of *human* righteousness, and of the easy acceptance to be found with God, by *the exertion of their natural powers.* It would be incredible with what eyes men read the Bible, if the Bible itself did not declare, that, without Divine help, they may see, and read, and hear, but *not understand.*

Majesty, grace and strength, unite in the formation of this blessed and wonderful name, ("The Lord our righteousness,") which constitutes a farther irrefragable proof of the Divinity of Jesus, and the sufficiency of his salvation. If Christ were not Jehovah, he could not possibly be "our righteousness." All the righteousness, with which he might be endued as a creature, and every act of righteousness which he might be able to produce, would be entirely necessary to himself for his own justification to the author of his being. It would be required of him, by his Creator, fully to act up to the powers, bestowed. If he did so, he would be justified, as a good and faithful servant; if he did not, the failure must be charged on him. At all events, he could not possibly atone for the failures of others, by the necessary discharge of his own duty; nor apply *any part of his own merit to their deficiencies.* He would need every portion and particle of his own righteousness, for his own justification to his maker. He *could not do more* than he *was qualified to do by his nature;* and he *ought* to do as much. But *the Redeemer of Israel* being Jehovah; there resides in his person, all the plentitude of grace and all the essence of righteousness, necessary for his peoples' salvation. He can confer righteousness on whom he pleaseth, and can extend it to as many as he pleaseth.

If it be required *how the righteousness of Christ becomes the righteousness of the people?* We may answer, with the Apostle, that it is "*imputed.*" The righteousness by which they merit heaven, (for heaven is not obtained without merit,) is the righteousness of their Lord, *reckoned to them* AS THEIR OWN. They receive it by faith into their consciences, in bar of condemnation from the broken law; and they trust in it before God, as the whole ground of their acceptance with him. The righteousness, likewise, which is *imparted* to their souls, and by which they live and act as Christians is Christ's righteousness imparted. In both respects, "their beauty (in the language of the prophet) is perfect, through the comeliness, which their Adonai Jehovah hath put upon them." Ezek. xvi. 14.

"It might be here noticed, how many objections have been framed against the imputation of Christ's active obedience to the law for his peoples' justification. We may, however, ask, if righteousness be not *imputed* to a sinner, who has neither help nor hope in himself; how can such a sinner be *made* righteous, and in a moment too, (as the thief upon the cross and others were in the gospel) in the presence of a holy God? If man has *none of his own*, he must have a *derivative* righteousness, and from whom can it be derived, but from Christ? If this derivative righteousness be not *in* himself, and does not virtually render him *inherently* and *absolutely perfect*, which has never been the case with any mere man upon earth since Adam; it must be a righteousness *reckoned* or *imputed* to him. If it be *imputed*, as the Scriptures declares it to be; (Rom. iv. passim.) what *kind* of righteousness can be thus imputed or reckoned? Surely no other kind than what man *requires.* Now, man requires, for his justification, a righteousness *commensurate* with the revealed *will* and *law* of God. God revealed his law to show man *the maxim* of the obedience and righteousness, which God demands. The righteousness, then imputed, must be an obedient conformity to this will and law. But, what righteousness can we find in the world, thus capable of imputation to man, and thus conformable to the will and purity of God, but the *active obedience* of our Lord and Saviour? And how can Jehovah be our righteousness but for this necessary end and purpose? The abolition of our sins by the blood of Christ renders us indeed *without fault*; but something more than this is necessary to constitute our *claim*, and perfect our *title*, to heaven and glory. We must, then, either receive this title, by the imputation of Christ's active merit; or enjoy eternal life, by the bestowment of the Father, without any title at all; which last appears to derogate not a little, from the *worth* and *utility* of the Saviour's humiliation, in being *made under the law*, and becoming obedient to all its requirements. And yet farther. The *title* must be *infinite* and *everlasting*; because the object of its attainment is the infinite and everlasting life of myriads of believers. And where can they find an *infinite title* or an *everlasting righteousness*, but in Jehovah the Redeemer? but, as the infinite merit of *his death* could atone for infinite trangressions, and redeem from death eternal; so, by a parity of reason as well as by express revelation, we may conclude, that the infinite merit of *his life* not less purchased the infinite reward, which his people enjoy with him, forever." Serle's Horæ Solitariæ; article *Jehovah our Righteousness.*

"As to religion itself; that which can charm the senses or please the eye or the ear of the outward man; that which can flatter or raise the animal spirits; or that which can improve his too exalted ideas of his own worth and sufficiency; is all the "beauty of worship" which he knows or desires to know. A sumptuous pile of the exactest architecture; exquisite paintings over a magnificent altar-piece; the melody of music from a well-toned organ (all of them circumstances of human ingenuity); are the great attractions which draw many to the assembly, and inspire *all the devotion which they* ever felt. They become religious for the *entertainment*; and, when they have been highly gratified, they fancy they have been *easily* devout. And yet this *mechanical* devotion (if it deserve the name) is the professed end of their gaudy things: as though an impression, by material substances, upon the animal sense, could change itself into an operation of Divine grace upon the spiritual faculty. People, in this way, may, indeed be *religionists*; but they must have an unction from the Holy One *to be christians indeed.*—But here lies the grand mistake; and this constitutes the abuse of outward circumstances: many suppose, that they have *power* and *will* of their own, to raise their hearts to God in any religious duty, and that God will approve of them for it, and accept them in it, upon the simple consideration of their own exertions. But the truth is; as nothing is holy or acceptable to God, but what proceeds from Himself; so these services, proceeding from sinful creatures, irrespective of the Divine Grace, and unconducted by the Divine Spirit, are, however splendid, yet absolutely sins in his sight. Nothing *ascends* to God, but what *first descended* from Him: so that if a man act from himself only, he can only produce the works of a sinner; no corrupt tree bearing good fruit, nor any cause or faculty *rising above itself.* "The thoughts of his heart are evil, only evil, and that continually." It is also a wretched proof of holiness in the soul, when men require their external ornaments for *assistances* in worship, or helps to devotion. They are abundantly more likely to draw the heart from God than to leave it to him. When "the beauty of holiness," through the agency of the Divine Spirit, is imprimed on the christian's soul; though he will always think, that no place can be too splendid for the worship of God, he will never forget, that all the splendour in the world cannot add to or promote His service and glory. He will think the same of music in christian assemblies. That will be the best tune, in which the faithful can join, without too much attention to mere sounds, and so enjoy the sweetest melody of all—*the melody of the heart to the Lord.* It was not an ill observation of the great and profane wit that Divine poesy is too sacred to be put to no other use than to exercise the lungs and delight the ear." *Serle's Horæ Solitariæ.*

THE PRESBYTERIAN.

THURSDAY, OCTOBER [illegible]

The Subject is [illegible] Synod. Key [illegible] of the paper, [illegible]

SPAIN.—The [illegible] religious condition of Spain [illegible] may be regarded as an [illegible] that popery is about to [illegible] of her strong holds.

[illegible] CHURCH.—Bishops Hedding and [illegible] have addressed a pastoral letter to the [illegible] conferences, exhorting the churches to keep aloof from the modern abolitionists, and to close their pulpits against abolition lectures.

[illegible]—A great Anti-slavery Convention has been called to meet at Utica, New York. The circular has appended to it three hundred and sixty-two names; of these eleven belong to Albany, and of these eleven, *ten* have been forged, as appears by the disclaimers of the gentlemen named. According to this proportion we may conclude that *thirty-three* out of the whole number of signatures are genuine! Whatever may be said of the *cause* which is thus supported, we may safely be permitted to say, the *means* are dishonest in the extreme.

CONGREGATIONALISTS.—We present a few items under this head. The Congregational Churches in the State of New York, which have been formed into a General Association, held their first annual meeting in Paris, N. Y. on the 27th of August. One hundred and six churches were represented. The number might safely have been doubled.

The Congregational Association in the Western Reserve has, alas! not been formed, but will be in the course of another year, unless the General Assembly shall make some important concessions and become less tenacious of certain Presbyterian peculiarities.

The General Association of New Hampshire have REFUSED TO ACCEDE to the proposition of the General Assembly, annulling the union between the Presbyterian and Congregational Churches! "Once wedded, no divorce" appears to be their maxim.

Under this head we may also mention, that the *big tent* which has been presented to Mr. Finney, to aid him in converting the West, has been dignified with the name of "The Lord's Tabernacle!"

A writer in the Ohio Observer, a Congregational paper, who, it would seem, is opposed to any change of Government in the Western Reserve Synod, says with great pertinency and truth:

"Hence it is evident, that although an 'Exposition of Congregationalism,' in one point of view, may appear very plausible, and fair, and plain; yet to say definitely what Congregationalism is, reduce a system of it to practice, and unite its discordant elements in one harmonious body, is not so easy a task."

And with equal regard to *policy* he remarks:

"Let those then, who have a *comfortable form* of government in the church, devote themselves to its wise and faithful administration, and not leave their appropriate work to labour for a change which may plunge them into a state of anarchy and confusion."

Such are some of the signs of the times.

WM. WIRT AND POLITICS.—In the Memoirs of the Rev. Dr. Rice just issued from the press, we find a letter from the late excellent and amiable Wm. Wirt, in which he thus amusingly expresses his unfitness for political life. "I am sick of public life; my skin is too thin for the business; a politician should have the hide of a rhinoceros to bear the thrusts of the folly, ignorance and meanness of those who are disposed to mount into momentary consequence by questioning *their betters*,—if I may be excused the expression after professing my modesty. 'There's naught but care on every hand;' all, all is vanity and vexation of spirit, save religion, friendship and literature."

EPISCOPAL INCREASE.—We have more than once been amused at the honest air of triumph in some of the Episcopal Journals, in announcing the proselytism of some unfledged Presbyterian students, preparatory to their induction into the holy order of Deacons, which by the way means something else than the scriptural order of that name. Sometimes however their zeal betrays them into mistakes. In the Episcopal Recorder of the 24th inst. we have the following information.

"*Ordination.*—At an ordination held in St. Peter's Church in this city, on Saturday morning, 17th Oct. by the Right Rev. H. U. Onderdonk, D. D., Mr. JOHN J. CARR, a minister of the Presbyterian denomination, was admitted to the order of Deacons."

We would ask our zealous brother of the Recorder, if he can tell us to what Presbytery Mr. John Carr was attached? If he finds it difficult to answer, we will answer for him by saying, that the newly constituted Deacon belonged to no Presbytery, and not even to the Presbyterian Church.

He was originally a Methodist, and then became an Independent, and is now an Episcopalian, but was never a Presbyterian.

If the Editor upon inquiry finds that we are correct, he will of course rectify his mistake and inform his readers, that Mr. John Carr was not a "minister of the Presbyterian denomination."

EXTRAORDINARY PRODUCTIONS.—We have noticed, in various papers, the accounts of some great efforts of our fertile soil during the past season, as for instance: A cabbage raised in Flushing, L. I. weighing 28½lbs; also four cabbages weighing together 107lbs. A pumpkin raised in Melborn, N. Y. 5 feet in circumference and weighing 118lbs! A radish raised in New Egypt, N. J. *thirty* inches in circumference and *thirty-eight* inches long. A turnip raised in Lagrange, N. Y. 9 feet 5 inches in circumference, and weighing 73lbs. A pear raised in Huntsville, Alabama, weighing two pounds and nine ounces, and measuring 17 inches round in one way, and 14¾ the other. Thus even our gardens, imbued with the spirit of the age, have determined to strike into a new path, and do things on a great scale.

PRESBYTERY OF PHILADELPHIA.—The Presbytery of Philadelphia held their usual stated meeting in Salem, N. J. on the 20th inst. The meeting was characterised by kind and brotherly feeling. The Presbytery held an adjourned meeting in the Session Room of the 6th Presbyterian Church, Philadelphia, on the 26th inst.

The Presbytery resolved, that it be recommended to the churches under their care, to observe *Thursday*, November 12th as a day *of fasting, humiliation, and prayer*, in reference to the present state of religion in our churches; and that the public exercises in the congregations, be regulated by the pastor and elders of the several churches respectively. They also adopted a plan for the pastoral visitation of the churches. The appointments will appear in our next.

JUST VIEWS.—Drs. Reed and Matheson in their "visit to the American Churches," express the following views of the indiscreet measures of the Abolitionists.

"It is only to be lamented that the Anti Slavery, has shot at once as much in advance of the public mind as the older Society fell below it. By saying this, however, I would not be understood to complain of the great principal it adopts, but of the methods by which it has sought to give it predominance.

"In looking to a noble issue, it has been impatient of means necessary to the end. In proposing to confer an inestimable good, it has not paused to ask, how it may be granted with the least alloy of evil. It has allowed nothing to prejudice; nothing to interest; nothing to time. It has borne on its front defiance, and not conciliation; and this not merely against slavery, but against the slave-holder. Means leading to the result, and remuneration consequent on it, instead of being considerately discussed, are peremptorily denounced. If there be any thing that has special power to shock existing prejudice, it has been called up, and placed in the foreground of the battle; it will demand amalgamation as well as emancipation. It has been resolved on getting the wedge in; but in fulfilling this resolution, it seems to have been careless, whether it should be by the but end or the fine one.

"As you might foresee, the effect has been, that mostly those who would have been its best friends, have been afraid of it; and those who were pledged, from the truest benevolence, to the Colonization Society, have received offence; while, in the slave states, its personality and want of prudence, apart from its devotion to a hated principal, has thrown back the cause for which it pleads to a lamentable distance."

ECCLESIASTICAL.—On the 26th inst. the Rev. Alexander Macklin was installed Pastor of the 8th. Presbyterian Church, Philadelphia, by the Presbytery of Philadelphia. On which occasion the Rev. Ashbel Green D. D. presided and proposed the constitutional questions; the Rev. Samuel G. Winchester preached the sermon from Mark xvi. 15.—the Rev. S. Davies Blythe delivered the charge to the Pastor, and the Rev. Robert Steel delivered the charge to the people.

At the same time and place, Jared L. Elliot was ordained to the Gospel Ministry, with the view of taking charge of the Mariner's Church, Philadelphia, the same individuals officiating. The services were deeply interesting and solemn.

MEMOIRS OF DR. RICE.—This work has just been published by J. Whetham of Philadelphia, in a neat duodecimo of 420 pages. It has been prepared for the press by Wm. Maxwell Esq. an intimate and esteemed friend of Dr. Rice, and consists principally of the letters of the deceased, who is thus properly made his own biographer. The Memoir will be read with particular interest by all who were acquainted with the excellent man who is the subject of it, and although devoid of "stirring incident," its perusal may by profitable to all, who can admire the portrait of a good man and a faithful minister of Christ. Dr. Rice was a man inspired by the benevolent spirit of the gospel, and under this impulse he was indefatigable in his labours. He was amiable in private, and efficient in public life. In point of intellect he was highly respectable, as his various writings testify. "Mercy was triumphant" in his death. As he was associated with the Presbyterian church in a part of her troubles, his opinion of the existing controversy was well known, and had its influence. In this particular, we think the Doctor did not display his usual sagacity and decision of character. Regarding the peace of the church, as every sincere christian must, as an object of paramount importance, he did not sufficiently regard the nature of the foundation, upon which a true peace could be perpetuated. His benevolent temper induced him, improperly as we believe, to regard the points involved in controversy, as not being of sufficient importance to justify an array of antagonist parties. This was the more singular, as we find him ably and repeatedly contending with Bishop Ravenscroft through the press, on subjects, which certainly do not possess a tithe of the interest or importance of those, litigated between old and new school Presbyterians, and which involve the vital questions of man's fall and the mode of his justification. It has always appeared to us strange and inexplicable in the extreme, that the existing controversy in our church should be asserted to be, a mere contest about unessential metaphysical abstractions; for if ever the deep foundations of christian faith were assailed, they are assailed by the advocates of the new divinity. From a too morbid fear of contention, we find Dr. Rice inculcating with his powerful influence, positions which may yet prove sadly disastrous to the Presbyterian church in Virginia. Union, by compromise of important points, is impracticable and unscriptural; union in the truth, is that for which the sanction of the word of God may safely be pleaded. When we hear such a man as Dr. Rice declaring, "our Seminary shall be based on the Bible; and we will know no other *isms* there, but Bibleism" we are astonished. He was certainly obliged as a Presbyterian minister, and by his oath of office, as a Professor, to teach those views of the Bible which constitute *Presbyterianism*; or if it was his design, as we cannot for a moment suppose, to let each student range at large over the field of theology without being "cramped by any frame work of doctrine," this course would have probably led to the adoption of as many *isms* as there were students in the Seminary. We make these remarks with sincere respect for the memory of Dr. Rice, and merely because, as a public and influential man, his sentiments on church policy may be pleaded by men, with not one half his piety or wisdom, for the subversion of the true and only saving policy of the Presbyterian church. The Biographer of Dr. Rice in speaking of his dislike to controversy remarks, "that some of his most intimate friends entertained the opinion, that he was disposed to extend this exclusion of controversy, to more points than was consistent with a maintenance of the complete system of sound doctrine."

We will present to our readers a specimen or two of what we regard as Dr. Rice's just views:

"We hear that Finney is making a noise in Philadelphia. He has certainly got G—— and D—— fully with him, and Mrs. G—— is beyond any of them. From what I hear, I should suppose that there is a deep-laid scheme to get support for what are called "the new measures." Mr. Nettleton thinks that the great object is to get influence among the excitable and enthusiastic part of the community; and that there is a determination to revolutionize the churches, and make what are called Evangelists superior to settled Pastors. From his account, there is a stress laid on employing females in conducting worship, and on mentioning names in prayer, which appears to me truly surprising. And he seems to be fully persuaded that without some vigourous measures on the part of the friends of order, the credit and usefulness of revivals in religion will be completely ruined for the time in this country. He affirms that wherever these measures have been tried, they have run down any revival that may have occurred; have divided the church, and put the judgment and feelings of all that have not been brought in, utterly against religion. From the little that I saw, I would say that if good is done by these irregular means, it is done at a frightful expense. It is like slaying hundreds to save one. It is supposed, too, that there is a strong desire to set the students of our seminaries agog in this new plan. A mighty effort was made at Auburn, and some at least were caught in the trap laid for them. Philadelphia is so near to Princeton, that if a mighty agitation were to take place in that city, it would be felt in your village, and perhaps the unstable in the seminary might be led away. It is proposed in view of all these matters, that there should be a meeting about the last of the first week in May, in New York, of those who are most concerned in this matter, professors in seminaries and heads of colleges, to consult as to the interests of these institutions, and the important matters connected with them, and see if nothing can be done to keep out extravagance, and prevent the gross animal feeling which is raised by these measures. I should like to know what your opinion is as to a measure of this kind; and I should like to know very soon."

* * * * * * *

"Mr. Nettleton is a remarkable man, and chiefly, I think, remarkable for his power of producing a great excitement without much *appearance* of feeling. The people do not either weep, or talk away their impressions. The preacher chiefly addresses *Bible truth* to their *consciences*. I have not heard him utter as yet a single sentiment opposed to what you and I call orthodoxy. He preaches the Bible. He derives his illustrations from the Bible."

* * * * * * *

"I am much grieved at the controversy about the American Education Society. I do believe, however, that the brethren on each side are sincere. I do not think that the thing originated in sectarian jealousy; and I hope that all feeling of this sort will be kept out of the pieces that may hereafter be written. In regard to one point in the recent plans of the Society, I have always had some misgivings. It is the accumulation of *permanent funds*. I have always thought permanent funds inexpedient, where they could be dispensed with. In seminaries I think them necessary, but in nothing else. And in this respect, I apprehend that many of the churches and Christian people will be with the Princeton brethren. But I do not know. May the Lord turn this thing to his glory.

Such has been my situation since last spring, that I have not been able to look at any thing beyond my immediate duties. I do not yet know what our brother Taylor is driving at. I find it hard to understand it. Is the fault in me or in him? I heard of your conference; but do not know any thing of the results. Did it come to any thing? It is seldom that good results from meetings of this kind. Pray let me know. And tell me whether Dr. Taylor accounts for the fact, that *every individual* of Adam's posterity *begins* his course of moral action by sinning, and goes on to sin until grace prevents."

We conclude our extracts with a charming letter from Wm. Wirt, directed to the Doctor, but which reached him at a time, when his bodily infirmities had so far oppressed him, that he was neither able to read it, or hear it read. The letter affords a pleasing proof, that if "not many mighty are called," at least one of the "rulers" of the people has believed in Jesus.

TO THE REV. JOHN H. RICE, D. D.

Baltimore, May 25th, 1831.

How are you, my dear friend? Though we have been in deep affliction from our own loss, my mind has been often wandering to you, with painful anxiety on account of your ill health, as described in dear Mrs. Rice's letter, and now we are almost in despair from what Mrs. Nevins has told us. But the Lord can still raise you up to do farther good among us, if it be his blessed will, and, if otherwise, we know that our loss will be your gain. I have thought from the friendship you have always shown us, it might be some consolation to you to know that the dispensation with which we have been visited has not been lost upon us. The selection was too significant not to be understood. And although we have suffered all the anguish that parents can feel under such a bereavment, we have learned to bless and thank our God, for his mercy to her and to us, in removing her from the storms and dangers of this wicked world, and transplanting our tender flower into his own garden, and cutting the strongest cord that bound us to earth. We have seen her, almost visibly, ascend to heaven before us, and now feel that we have nothing to do but to prepare with all our might, under the assistance of our God and Saviour, to follow her. We know that there is no access to heaven but through which she passed, the merits of our Redeemer; and we are all seeking him in sincerity I trust, who has promised that if we seek him properly he will in no wise cast us out. May the Lord meet with us, and bless us in his own good way. I know that I deserve no such favour. God called me in my youth, and I heard him for a season; but the infidels of Georgia, were permitted to prevail over his Spirit, and to ridicule me out of my religion. My Heavenly Father might then have justly forsaken me,—but he never did. On the contrary his Spirit has always been striving with me, and maintaining a powerful, and at length a victorious contest, I trust, with the world. All unworthy as I know I am, and an object of offence to a pure and holy God, yet I know the all sufficiency of my Redeemer's blood to purify and cleanse me, and present me an acceptable offering before his Father's throne. My beloved wife and children are all looking to Heaven, and seeking preparation for a fit entrance there; not *self* preparation, which we know is impossible, but "by grace, through faith, and that not of ourselves; it is the gift of God." And now, dear friend, if it be the will of Heaven that we part in time, farewell. We know not the specific mode of existence and happiness in that better world; whether departed spirits take cognizance of what is passing on earth, or are permitted to know or feel any interest in what their friends are doing here. If they do, it has often occurred to me that our darling who loved us so tenderly here, might have even the joys of heaven enhanced by being permitted to know that her parents, sisters, and brothers, are deriving their highest consolation from the hope of meeting and embracing her again, where all tears shall be wiped away, and there shall be no more parting or sorrow.

Our love and prayers are with you, dear friend: may the Almighty bless you. We desire to be gratefully and affectionately remembered to dear Mrs. Rice. WILLIAM WIRT.

FOREIGN INTELLIGENCE.

Late arrivals at New York, bring London papers to the 26th, and Paris to the 24th of September.

Mr. O'Connell is *agitating* Scotland by a visit.—There were great doings in his honour by the Trades in Glasgow, on the 21st of September. In one of his speeches to the operatives, he denounced the House of Lords as "an odious and execrable body," and called upon the people to "help him to put the Lords out of the way."

The London Morning Herald of the 26th contains the Municipal Reform Bill in detail. It makes more than 15 columns in very small type.

Lord Durham, in the Barham frigate, arrived on the 2d in the outer harbour of Constantinople.

The Earl of Chatham is dead. He was brother to Pitt. The title is now extinct.

The London Sun says that negociations are pending for a marriage between the Duke of Orleans, eldest son of Louis Philippe, and the eldest daughter of the Emperor of Russia.

The Rev. Joseph Wolfe, the Missionary, was about to proceed to Timbuctoo, October 1st.

SHIPWRECK AND LOSS OF ONE HUNDRED AND THIRTY LIVES.—The convict ship George the Third, bound to Hobart Town, was lost on the 12th of April, and out of 292 who were on board, 132 perished.

A letter from Rome, of the 1st September, mentions the arrival of the United States ship Delaware in the Bay of Naples, last from Tripoli.

Accounts from Leghorn, of the 3d of September, mention that the cholera prevailed in that city.

Dr. Brinkley, the Bishop of Cloyne, is dead. He was for many years Professor of Astronomy in Trinity College.

A letter of the 12th September from Algiers, states that in consequence of the late defeat of Abdel Kader, at Mecu, he has since been deserted by nearly one third of the men he brought into the field on that occasion.

Articles from Greece are to the 15th of August.—There was much ferment among the people on account of taxation. Formerly, under the Turks, their practice was to refuse to pay, and allow their masters to take their own course. They wish to follow the same course now. The people, are adopting European habits in their domestic arrangements—copying the dress of the French.

From Italy we learn that there are causes of alarm for the public tranquillity,—but nothing is said of the cause. The cholera still fills the Italians with anxiety.

The accounts from Portugal are to the 6th of September, all was quiet.

SPAIN.

A change of Ministry has taken place in Spain.—General Alava is appointed foreign minister, M Mendizabel of marine, Mariano Auros, of war, and Don Martin de los Herreros of the interior. All liberals. M. Mendizabel has published an address to the queen, in which he declares his views and intentions. It is not said in so many words, but we infer from this document that he will advocate the Cortes.

Accounts are given of an engagement on the 11th of September, near Bilboa, between the Carlists, under the Don in person, and the queen's forces, in which only one English battalion was engaged, and sustained a loss of two killed and ten wounded. The total loss of the queen's troops in killed and wounded was 400, Gen. Espartero being among the latter.

The change of ministry seems to have already produced a good effect. The junta of Murcia has dissolved itself, and it was hoped that the other provinces would speedily return to their confidence in the government.

A conspiracy had been discovered, on the night of the 15th, in the barracks of the cuirassiers. Ten sergeants were arrested, and some important papers seized. The conspiracy was Carlist, and it proposed to operate by proclaiming the constitution of 1812 in Madrid.

It will be seen by the annexed Decree and Address of Don Carlos, how artfully he turns the superstitions of the people to the accomplishment of his purposes. Among other things he has appointed the "holy Virgin" Generalissimo of his troops.

ROYAL DECREE.

"The most holy Virgin de los Dolores having been declared by me Generalissimo of my troops, it became my duty, from motives of veneration and piety, to distinguish with the title of Generalissimo the Royal Standard, which bears for its device this august image; and in consequence I ordain that this august and Royal Standard be not lowered before any person, not even before me, and that the same honours and salutes be rendered to it as to the holy sacrament. Given at Estella, this 2d August, 1835.

(Signed) "I. THE KING."

Addressed to the Count de Villemur."

The following is an extract from a letter dated Corunna:—"The whole population of Spain amounts to 10,609,000 souls; and the inhabitants of the provinces which have risen in favour of the constitution, are calculated at 7,196,000. If to these be added the 552,000 inhabitants of the provinces which have embraced the cause of Don Carlos, it will be seen that out of the 10,609,000 people of Spain, the queen's government is upheld by no more than 2,920,000."

FRANCE.

Paris Sept. 15.—The Government have this day received the following telegraphic despatch, dated Algiers, Sept. 6—"Abd-El-Kader experienced a severe blow near d'Oran, on the 29th August. The Bey Ibrahim and Douares fought bravely. The fire of our artillery decided his retreat. The loss of the enemy is very considerable."

The preliminary inquiries in the process against Fieschi and his accomplices are approaching to a conclusion, and the examining committee will shortly make its report to the committee of *Mises en Liberte*. The court of peers will afterward assemble as a chambre d'accusation, to decide upon the fate of those who are to be brought to trial, which it is expected, will commence upon the 20th of next month. When this trial is finished, the court will resume that of the prisoners involved in the riots of April, 1834.

Pepin, charged with being the accomplice of Fieschi, had been again arrested.

TURKEY.

Constantinople, Aug. 26.—Great preparations are making against the insurgents in Albania. The accounts from that country are by no means tranquillizing, and reinforcements are being sent there daily, both by sea and land. The news from Persia is still deplorable. Civil war continues to rage there. On the 23d, Mr. Ellis, the British ambassador, appointed to congratulate the Schah, on his accession, arrived here in the Pluto, a steam vessel, in which he intends to make a voyage to Trebizond. The plague is subsiding at Smyrna, but is increasing here."

The Plague in Egypt.—A letter from Alexandria, dated July 29, says—"The plague has carried off one half of the Arab population of this town, or about 20,000 souls. Several quarters of the town are entirely deserted—many of the houses have not a single inhabitant, and the keys are in the hands of the authorities. Almost all the Arab families have at least been decimated, and some are entirely extinct. The Egyptian squadron has returned from Candia, and come to anchor outside the port, but the crews having shown a determination to come on shore, it is now cruising at a short distance, as the only means of preventing further disorders."

DOMESTIC INTELLIGENCE.

ABOLITION CONVENTION.—We learn from the New York papers, that the delegates to the Abolition Convention, to the number of about *four hundred*, assembled on the morning of the 21st inst. in the second Presbyterian Church in Utica—the room granted them by the Common Council having been previously occupied by a large body of citizens, who, on hearing that the delegation had met, repaired to the church, where much confusion, but no violence occurred. The Convention, however, was organized, and adjourned to meet at Whitesborough, which is four miles north-west of Utica.

Pennsylvania.—Joseph Ritner, of Washington county, has been elected Governor of Pennsylvania, by nearly thirty thousand majority. It is believed the majority for a Convention will be ten thousand.

A College Honour worthily conferred.—At the late Union College Commencement, the Honorary Degree of A. M. was conferred upon JOHN PATTERSON, of this city, a *Journeyman Printer*, whose mathematical attainments richly entitled him to that distinction. Mr. Patterson, who served his apprenticeship at Buffalo, came to this city some twelve years ago, where he has since worked, and is still working as a Journeyman. He is now one of the best practical Printers in the Union. By devoting those hours of relaxation which most of us idle away, to severe study, Mr. Patterson has not only stored his mind with useful general information, but acquired a knowledge of Mathematics, which has won for him a degree from one of the most reputable Colleges in the Union. In addition to all this, with a family to support from his earnings, Mr. Patterson has garnered up about 3000 dollars, the fruits of patient toil and economy. Such an instance of industry and frugality, combined with high intellectual aspirations, is worthy of the palmy days of Rittenhouse and Franklin.—*New York paper.*

Population of Troy.—By a census recently taken it appears that the number of inhabitants in the city of Troy, on the first of July last, was 16,971. Population on the first of July, 1830, 11,556. Increase in five years, 5415, or rather more than a thousand per annum.

Accident.—On Friday last, as the agent of a train of cars, on the Boston and Providence Rail Road, was imprudently standing on the outside guard of one of the cars, leaning over too far, his head came in contact with the railing of a bridge over which the train passed, with such violence as to cause his instant death.

Navy Department.—Extract of a letter to the Secretary of the Navy from Commodore Jesse D. Elliot, dated, U. S. ship Constitution, Gibraltar, Sept. 11, 1835:—"I have the honour to inform you that the Constitution arrived and anchored at this port this afternoon, after a passage of twenty-three days from Sandyhook. The ship sustains her high character for sailing. The officers and crew are well, and all is peace and harmony on board."

A letter received at Charleston, from an officer of the U. S. ship Ontario, dated Rio, August 18, says—"We are ordered to sail immediately for St. Thomas, on the coast of Africa, to get the money from the Governor, who was bribed by the Spanish pirates, recently hung at Boston."

Quick Work.—All the prisoners, one hundred and seventy in number, with the exception of two or three sick ones, were removed on Monday morning from the Walnut street Jail to the new county prison below the city in Moyamensing, before 8 o'clock. The work commenced at 2 o'clock, and was performed by omnibuses, under the supervision of the Inspectors and the Police.

Novel Sight.—The large and formidable female rattle snake, at the apothecary's store of Mr. R. L. Baker, corner of Broad street and East Bay, has laid seven or eight eggs, which are now in the process of hatching. Two of the serpent brood have already emerged from a single egg, and each of the other eggs it is supposed, will give birth to the same number.—*Charleston Cour.*

Extraordinary Pear.—A pear was raised this season in the garden of the Rev. John Allen, of Huntsville, Alabama, which weighed 2 pounds and 9 ounces, and measured 17 inches around one way, and 14 3-4 the other.

Steam Boat Accidents.—In consequence of the collapsing of the flue of the middle boiler of the steam boat Boonslick, on her passage from New Orleans to St. Louis, on the 7th inst. Captain Lake and Mr. S. D. Maynard, the engineer, were killed instantly, and were thrown from alongside the cylinder under the main shaft, a distance of perhaps 35 or 40 feet. Hiram Davis, a white boy, second cook, was scalded, and died during the night. Charles Bowman, E. H. Bingham and John Hedges, sailors, were slightly scalded, and Thomas Hinton and A. Barlow, sailors, severely, but not dangerously. Mr. Cowan, and a Mr. Nipps, of Missouri, Mr. Byrn, of Wolf Island, and his negro boy, and an Irishman, all deck passengers, were more or less scalded. It is thought they will all recover, except Mr. Cowan and the negro.

The St. Louis Herald, of the 6th inst., says—"On Sunday night last the steamboat Heroine, on her passage from the mouth of the Ohio river to this place, collapsed one of her boilers, by which three of the deck hands were blown overboard, the engineer killed instantly, and three badly scalded, one of whom has since died."

We learn from one of the Upper Canada papers, that the steamboat Commodore Perry came in contact with the Daniel Webster, when about two miles from Sandwich, by which accident one of the boilers of the Perry was burst, and four men killed by the explosion.

Snow Storm.—On the 30th ult. the snow fell to a great depth (we are informed) in the eastern towns of this county, (Franklin.) The injury done by the weight of the snow is very great—breaking down and overturning an immense number of forest trees of all sizes, and almost or entirely destroying whole orchards. We believe no one can recollect a snow storm so destructive.—*Vermont Paper.*

George Thompson.—We learn that this individual has taken counsel of his fears and fled the country. He sailed in the ship Hilah for Liverpool, which got to sea on Friday afternoon. The state of the weather had detained the ship for several days, and compelled him to remain in the city, and probably acted wisely in keeping incog.—*N. Y. Paper.*

RIOT IN BOSTON.

[From the Boston Mercantile Journal of Thursday.]

In pursuance to notice previously given, the Female Anti-Slavery Society attempted yesterday afternoon to hold a meeting in the room heretofore occupied by the "Anti-Slavery Society," 46 Washington street. It was given out that the notorious George Thompson would be present, and that he and Wm. Lloyd Garrison would address the meeting. In addition to this, and evidently for the purpose of exciting the worst passions of the human heart, a handbill was circulated in State street and vicinity, early in the afternoon. A number of persons began to collect in the street between the hours of two and three o'clock, and about thirty of the members of the Society with Garrison among them also assembled in the Hall. The crowd soon increased in front of the building, and becoming noisy and uttering threats against the leaders of the Abolitionists, the members of the society complied with the advice of some gentlemen present to withdraw from the scene of so much disturbance—and passed out through the throng without experiencing any molestation whatever.

The Mayor about this time arrived on the spot, attended by some police officers, and attempted to disperse the multitude—but the cry for Thompson continued; upon which he assured the crowd that Thompson was not in the city. Their wrath then seemed to be directed towards Garrison, and an attempt was made to enter the building. The sign of the "Anti-Slavery Society" was taken down and broken to pieces. Sheriff Parkman who had previously entered the Hall, appeared and stated to the crowd, that Garrison was not in the building. He had a few minutes previously made his escape from a back window, and had secreted himself in a carpenter's shop, under a pile of shavings, where he was found, not long after, by the mob, who, without proceeding to any acts of immediate violence, escorted him through Wilson's Lane to State street, where they were again met by the Mayor and police officers, who rescued Garrison from their hands, and conducted him to the City Hall.

A very large crowd now assembled in the immediate vicinity of the City Hall, who seemed anxious to wreak their vengeance on Garrison. They were addressed by the Mayor, which seemed to have the effect of calming in some degree those highly excited feelings. The conduct of this officer throughout the whole of this extraordinary and disgraceful scene, reflects the highest credit on his character. It becoming apparent that unless Garrison was conveyed to a place of security, deeds of greater violence would be enacted, a carriage was procured, and Garrison was brought down, and by the extraordinary exertions of the Mayor and his assistants, notwithstanding the great opposition manifested by the mob, was placed in it, and conveyed in safety to Leverett street Jail—where, although a large crowd was collected, he was deposited for safe keeping.

What the mob would have done with Garrison, provided he had not been rescued from their hands, it is difficult to predict. He would undoubtedly have fared roughly, and might have met the fate which was intended for Thompson, and which is reported to have been tar and feathers.

The Boston Transcript of Thursday evening says: "Mr. Garrison was released from imprisonment this morning, and has left the city. Constables were placed last evening in the vicinity of Garrison's house, and of the office of the Liberator, in Cornhill, but there was no attempt made to destroy his property, nor was there symptoms of further riot after eight o'clock, although there were assemblages of people in small squads, until nearly midnight, anticipating excesses, which, for the honour of the city, we are happy did not occur."

For the Presbyterian.

DIED

On Thursday morning the 24th ult. after a lingering illness, Mrs. JANE, consort of Samuel D. Henderson, of Shippensburg, Pennsylvania.

The death we claim the privilege to notice, requires more at our hands than the bare record common in the *memoranda* of mortality. Scarcely have eighteen months elapsed, since the deceased became a happy member of our little community. Almost the first act of our intercourse, was to witness her decked with the bridal wreath, besides the endeared object of her heart, surrounded, animated by the presence of numerous friends rejoicing in their union. Now the fair form, is robed in its winding sheet and its habitation is the grave!—How changed the scene! with what recollections of mingled melancholy and pleasure, do we trace the parts in the *first*—what tears of trembling joyfulness start forth, in the contemplation of the *last!* We would not trouble any in dilating much upon the virtues of her character. They are written on the tablet of the heart, and will ever live in the sweet enduring remembrance of those, who enjoyed the dearest attachments of the lamented possessor. Filial affection, modesty and truth, the loveliest traits in female character, were hers, in an eminent degree, and to these she added meekness and gentleness. Her character was delightfully promising; and though her stay in the midst of us was short, it was long enough, to develope some of the most exalted attributes of moral worth, and endear her to those who were honoured with her intimacy. In her premature departure, but one feeling prevails with those who were enabled to appreciate her excellence, and that is a sentiment of unfeigned sorrow. The visitation, it is true, was inexpressible, yet there was a glorious "hope in her death." Her last sufferings she patiently bore—not a murmur was heard to escape her lips. The day previous to her death, she sank rapidly, and became vividly conscious that "the silver chord must soon be loosed." A few moments before her dissolution, under the sustaining power of living faith, she exclaimed, "*It is not so hard a thing to die!*"—and after another flickering respiration, she meekly said, "LORD JESUS *receive my spirit*," and the mantle of mortality was dropped, and the liberated spirit took its upward flight.—Here the wounded heart may find a rich solace in bereavement—and ceasing to contemplate sorrow and death, may follow the living and disenthralled spirit to the light and glory of heaven, to keep an eternal *Jubilee* with the redeemed in the upper sanctuary.

Her Sister and Brother arrive! not to receive the warm hand that was wont to greet them—not to be cheered by the animating smiles of a beloved sister's countenance—but only to take a "last look of a form so unutterably dear, before it should be forever shut up from the sight." Truly, "amid the silence, and the darkness, and the miseries of mortality, is there not a spirit-voice that says—*Life, Earth, Time are Nothing! Eternity, Heaven, God, are every thing!*" C.

TEMPERANCE SERMON.

The Rev. Mr. Marsh will preach a sermon on Temperance, on Sabbath evening next, in the Presbyterian Church in Arch above Tenth street. Interesting intelligence will be communicated respecting the progress of the Temperance cause in distant parts of the world.

PHILADELPHIA INSTITUTE.

By request of the Managers of the Philadelphia Institute, a Sermon will be delivered on Sunday evening, at 7 o'clock, in the Church on Race below Fourth street, by the Rev. Mr. SPROLE, to the young men of the Institute.

The young men of this city, generally, are invited to attend.

FRIENDS OF THE REDEEMER,

Who desire and pray for the coming of his kingdom,

WILL YOU NOT HELP US?

The Board of Directors of the *Philadelphia Tract Society*, in the view of the pressing want of a perishing world; and believing that the wide dissemination of the printed word of life, is one of the grand instruments which Infinite Wisdom has ordained for the salvation of men; and that there is no hope of reaching but a very small portion of the present population of the world in any other way.

And whereas the *American Tract Society*, at their last Anniversary meeting, *Resolved*, That with the blessing of God, they would meet all the openings, that in Divine Providence should be made for Tract Distribution in foreign and pagan lands, and as that society are continually receiving the most urgent calls for help from various portions of the globe.

Therefore Resolved, That the *Philadelphia Tract Society* will endeavour to raise *ten thousand dollars* the present year for the Tract cause, one half of which to be given as a donation to the Parent Society, to aid the destitute in China, Burmah, Ceylon, and other unevangelized countries.

In adopting the above resolution, the Board look with confidence to the ministers of Christ, and to the Christian community generally, for their cordial support and co-operation, trusting to the Great Lord and Master, for his grace and blessing to attend the efforts of this Society.

By order of the Board,
M. W. BALDWIN, President.

William Purves, Secretary.

Any donations, large or small, will be thankfully received at the Depository, No. 11 South Fifth street.

October 19, 1835.

MARRIED,

On the 21st inst. by the Rev. Wm. M. Engles, WARD B. HASSELTINE, to EMELINE A. daughter of David J. Bent.

On Tuesday evening, the 20th inst. by the Rev. S. D. Blythe, AMBROSE W. THOMPSON, to MARY E. HAMMOND, all of this city.

ORGAN.

The undersigned having been requested by the Organ Committee of the Church in Crown street, to examine and report their opinions of the Organ built for the said Church by Messrs. Corrie and Hubie, respectfully state that they have attended to that request, and take great pleasure in expressing their entire approval of the tone and workmanship of said Organ, and believe, so far as it is their province to judge, that the builders have faithfully complied with their contract.

Signed, THOMAS LOUD,
BENJAMIN CROSS,
Oct. 1, 1835. CHARLES HOMMANN.

Having been lately gratified in hearing the excellent Organ built by Messrs. Corrie and Hubie of this city for the first Reformed Dutch Church in Crown street, while under the examination of a Committee of Professional gentlemen, who, after subjecting it to the severest tests and most critical investigation, have expressed their unqualified approbation;—I send you a description thereof for the information of that portion of your readers who take an interest in whatever relates to the "concord of sweet sounds," or the superiority of Philadelphia artists.

The great Organ contains ten stops. Compass from C. C. to f. in Alt. They are the double open Diapason—the open and stopped Diapason—the Viol de gamba—Principal—Twelfth—Fifteenth—Sesqualtra, with three ranks and one hundred and sixty-two pipes, Night Horn, and Trumpet, with provision for the addition of a Clarion, when desired.

The Swell has eight stops; the open Diapason—the stopped Diapason; the Dulciana; Principal; Flute; Twelfth; Fifteenth, and Hautboy, with provision for the addition of a Clarinet.

The continuance of the keys down, or Choir Organ Bass, is as follows: the open and stopped Diapasons, Principal, Fifteenth, Flute, and Bassoon.

The Pedals contain an Octave and a Fifth from C. C. C, to G. comprising the double open Diapason sixteen feet; sub Bass sixteen feet; and Octave or open Diapason eight feet with twenty pipes in each stop. There is a coupleing stop which unites the two rows of finger keys ad libitum, and another to connect the Pedals with the lower keys of the great organ: to which are added three shifting movements, the first of which, placed to the right, takes off the Trumpet (and Clarion) of the great Organ. The second takes off the Sesquialtra, Twelfth, and Fifteenth, of the great Organ. The third (placed to the left of the other two) takes off the Twelfth, Fifteenth and Hautboy of the Swell, and the Fifteenth and Bassoon of the Choir Organ Bass. These shifting movements are constructed on an entire new plan, so as to act with ease and certainty on the stops which they govern, without being sustained by the foot of the performer, leaving both feet at full liberty to act on the Pedals and Swell while said stops are off, which may instantly be brought on again without interruption to the performer.

This instrument may safely be pronounced equal in all respects to any of the same size and number of stops in the United States, and in several respects superior; particularly in the purity and equality of tone, and in the mechanical ingenuity displayed in the arrangement and combination of the different parts; and having been constructed of the best materials, must long remain a splendid monument of the superiority of the builders, when time with them shall be no more.

I had intended to have made some remarks on the peculiar qualities of the several stops, but having already extended this communication to a greater length than I intended, I must refer all who are interested, to hear and examine for themselves, as no *description* can convey a perfect idea of their several excellencies. Suffice it to say, that in the hands of an able performer, the instrument is capable of producing unrivalled effects.

PHILOMEL.

GEOMETRY.

AN Elementary Treatise on Plain and Solid Geometry with the Mensuration of Surfaces and Solids, by E. Nulty of this city, is now preparing for publication and will appear in the course of a few weeks. The reputation of Mr. Nulty as a Mathematician is well known, and his work on Geometry will, it is confidently believed, prove a valuable acquisition to the original scientific publications of our country, and will no doubt merit the patronage of Professors and Teachers of science in General.

All orders to be addressed to the publisher.

J. WHETHAM,
22 south Fourth street.

NATURAL HISTORY, 2 Vols. 30 cts. each.

THIS work is well calculated to interest young persons in the important study of Natural History. It contains a number of coloured cuts, illustrating *Animals, Birds and Insects*. Parents and teachers are invited to call and examine this useful publication. Published by the American Sunday School Union, and for sale at their Depository No. 146, CHESNUT STREET, Philadelphia.

October 22, 1835.

YEAST POWDERS.

RECOMMENDED BY PHYSICIANS.

THESE Powders are an admirable substitute for Yeast in making all kinds of Batter Cakes, and have the advantage over that article in making the batter perfectly light and ready for baking the instant they are mixed. Buckwheat and other cakes, when made with these powders, are less likely to disagree with the stomach, than those made with yeast; and as it requires but a few minutes to prepare for baking, the possibility of ever having them sour is entirely avoided. For sale at the Tea Store and Family Grocery, N. W. corner of Tenth and Race streets.

SCOFIELD & Co.

THE DEATH OF THE SAVIOUR.

Innocens et perbeatus
More florum decidi.
Mortuum quid fles, amici ?
Flente sum felicior.

So fell sweet Sharon's Rose—
Pure as the crystal dew distill'd from heav'n,
And fresher than the morn.
The lily in the vale nor fairer blows
Than this fair Bud from Jesse's faithful stem,
Which, all forsaken and forlorn,
On Calvary's high top reclines his head and bows!
Forsaken ? No: a chosen band
Of sacred mourners wept their dying Lord,
And hail'd Him innocent.
He from his bloody cross stoop'd down,
And piteous breath'd this sympathizing word:
"Weep not for me my friends;
But for yourselves let tears of sorrow drown
Your pallid cheeks—I fly from grief,
But grief your steps attends—
My spirit hastes where sorrow never comes;
Where joy, a tree of life, with verdant leaf,
Eternal blossoms. Heaven's hallow'd domes
Receive me.
Bright seraphs now for me their vigils keep,
To hail me Lord of Glory. Why, then, weep ?"
J. P.
—Christian Obs.

THE LABOURER IN IRELAND.

Let me now in a few words sketch a year of the life of an Irish labourer. I allude particularly to those of the province of Connaught; but the same description may be given very generally of the entire country. In the beginning of spring he takes, from a neighbouring farmer, a portion of con-acre according to his means, from half a rood to half an acre; in it he usually sets potatoes, (though some, at times, in a small portion of it, sow corn.) When this is done the cabin is shut up and the family separated. The husband goes to a distant part of the country, or to England, to obtain employment; the wife and children go to a distant parish to beg, from a shame of being beggars where they are known, and are supported during the summer by the charity of the farmers and cottiers, and at times obtain small sums of money, which help to make up the rent of the cabin and con-acre. At the close of the harvest all return to their home; if the husband has been successful in his efforts to obtain employment the rent of the potato-ground is paid. The potatoes are dug out, and upon them, and a little butter-milk, when it can be procured, the family lives in perfect idleness during the winter. Yes I repeat it, the Irish peasant lives in perfect idleness during the winter, solely I assert, because there is then no way in which his time and labour can be turned to advantage. It will be worth the consideration of the legislature how well those long and restless nights, restless because following days of inaction, are fitted for the purpose of the incendiary and the villian, and what effect this periodical idleness must have upon the character of a people whose situation is frequently so very wretched, and is always so precarious.—*O'Flynn's Present State of the Irish poor.*

VISIT TO THE EGG HATCHING OVENS OF CAIRO.

The hatching ovens consisted of a suite of small square chambers or cells, arranged on either side of a small passage in which they open; the doorway, when there are eggs within, being closed with mats. In some of the chambers the eggs had been newly put in, and were perfectly white; in others having already undergone many changes, they exhibited a dirty yellow colour; while in several cells, the embryo having been warmed into life, had shattered its prison and was emerging through the broken shell. Nothing is more common than the process of incubation, which, in fact, falls under the eye of every man, and the principle of the Egyptian hatching ovens, in which a heated atmosphere performs the office of the hen, is also generally understood; yet I could not behold without admiration a thick stratum of eggs, acted upon by an invisible fluid, bursting into spontaneous motion, rolling against each other, cracking, opening, and disclosing each an organized and animated being. As soon as the chickens are out of the shell, they are carefully removed into the passage which is divided into numerous compartments, by small ridges of clay; from whence, when a few days older, they are drafted off into cooler quarters. The passage, at the time of our visit, was filled with chickens, of which there must have been many thousands, not more than one day old, chirping, moving about, and nestling against each other. Stones placed at intervals, like stepping stones in a brook, enabled us to traverse the several compartments. A number of low subterranean cells, in which an equal temperature is maintained by fires of dung, communicate a sufficient heat to the hatching rooms by apertures in the floor. Few persons can endure, for any length of time, the intense heat of these ovens. We were glad to make our escape; and, on issuing into the street, after making our saucy Arab a handsome present, we found the atmosphere of Cairo, at noon, cool and refreshing. Respecting this process, many erroneous ideas are prevalent in Europe. It has been supposed that the secret, as it is termed is known only to be inhabitants of a few villages in the Delta, who, dispersing themselves over the country in autumn, undertake the management of such eggs as are intrusted to their care; but there is no secret in the matter, and the eggs are thus hatched by the inhabitants of all parts of Egypt. In the oven we examined there were at least twenty cells, each perhaps, containing five thousand eggs; so that, should they all take, one hundred thousand chickens would be produced in twenty-one days; or one million seven hundred thousand per annum, supposing the process to go on without intermission. Two hundred similar ovens, kept in constant operation, would therefore hatch, in the year three hundred and forty millions, of chickens; so that were this practice introduced into England it would very speedily reduce the price of poultry.—*John's Egypt.*

TURKISH LITERATURE.

The moniteur Ottoman of June 27, announces that Said Effendi Farizi Zade, belonging to the Mosque of Emir Sultan at Broussa, having, after a labour of ten years, completed his History of Turkey, bringing it down to the reign of the Sultan Abdoulhamid, and which it appears is a work of great merit, went to Constantinople, and presented it the grand Seignior, who thereupon ordered it to be printed at the expense of the government, and granted the author a pension of 500 piastres a month out of the receipts of the taxes of the town of Broussa.

LITERATURE OF AMERICA.

The Rev. And. Reed, an English Clergyman, has just published a work on the United States, compiled while on a tour through our country. The annexed extract shows Dr. Reed's sentiments on this subject.—*S. E. Visiter.*

I think you cannot fail, my dear friend, to survey this brief report on the subject of education, whether collegiate or common, with wonder and admiration. And yet we have been told, in the face of all this evidence, with petulance and pride, that the Americans have no literature, and are not a literary people. Not, literary! and yet they have made more extensive grants in favour of universal education than any other country. Not literary! and yet not only the common school, but academy and the college, are travelling over the breadth of the land; and are sometimes found located in the desert, in anticipation of a race that shall be born. Not literary! and yet in the more settled States a fourth part of the people are at school: and in the State of New York alone, apart from all private seminaries, there are 9,600 schools, sustained at a yearly expense of 1,126,482 dollars! Not literary! and yet there are in this new country, fifteen universities; forty-six colleges; twenty-one medical schools; and twenty-one theological! Not literary! and yet they circulate seven hundred and fifty millions of newspapers a year, this is twenty-five to our one; and all our best books commonly run through more and larger editions there than they do at home.

They have no literature, indeed! The fact is they have all the literature that is possible to their age and circumstances: and as these advance, they will assuredly advance in the more abstruse and abstract sciences, till it shall be a bold thing for any to call themselves their peers. Their fidelity for the past is their security for the future. Meantime, are not Newton and Locke, Bacon and Shakespeare, as much theirs as they are ours?—Would it be wisdom, on their part, to repudiate them! Would it be wisdom in us to reproach them with tastes which do them honor, and endeavour to separate them from community in our common republic of letters, which more than any thing may make two great nations, that are one in affinity, one in fact? For my own part, I know of nothing more truly sublime than to see this people in the very infancy of their national existence, put forth such Herculean energy for the diffusion of universal knowledge and universal virtue! But prejudice has neither eyes nor ears.

From the Advocate of Moral Reform.

SINS RECORDED IN SCRIPTURE.

SINS.	EXAMPLES.	REFERENCES.
Murder,	Cain,	Gen. iv
Unbelief,	Lot's wife,	Gen. xix
Envy,	Joseph's brethren,	Gen xxxvii
Ingratitude,,	Chief butler,	Gen xl
Hardness of heart,	Pharaoh,	Exod ix
Theft,	Achan,	Joshua vii
Sabbath breaking,	the man ston'd by the cong. of Israel,	Numb xv
Slander,	Shimei,	2 Sam xvi
Treason,	Ahithophel,	2 Sam xv
Disobedience to parents,	Absalom,	2 Sam xvii
Adultery,	David,	2 Sam xi 4
its fruit-murder,		2 Sam xi 15
its curse-death,		Lev xx 10
Incest,	Amnon,	2 Sam xiii 14
the judgment on him,		2 Sam xiii 28,9
Swearing,	Shimei,	2 Sam xvi
Idolatry,	Jeroboam,	1 Kings xii
Drunkenness,	Benhadad,	1 Kings xx
Cruelty,	Jezebel,	1 Kings xxi
Mocking children destroyed by wild beasts,		2 Kings ii
Lying,	Gehazi	2 Kings v
Pride,	Nebuchadnezzar,	Daniel iii
Impiety,	Belshazzar,	Daniel v
Idleness,	five foolish virgins,	Matt xxv
Self murder,	Judas,	Matt xxv
False security,	Rich fool,	Luke xii
Opposing the Gospel,	Elymas,	Acts xiii
Delaying repentance,	Felix,	Acts xxiv
Wordly mindedness,	Demas,	2 Timothy iv

GRACES RECORDED IN SCRIPTURE.

GRACE.	EXAMPLES.	REFERENCES.
Faith,	Abraham,	Gen 22:10
Intercession,	Abraham,	Gen 18:32
Trustiness,	Joseph,	Gen 39:6
Pious meditation,	Isaac,	Gen 24:63
Righteousness,	Noah,	Gen 6:5,8,9
Chastity,	Joseph,	Gen 29:8,9
Meekness,	Moses,	Numb 12:3
Generosity,	Moses,	Numb 11:39
Prayer for others,	Moses,	Ex 32:31-2
Love of parents,	Ruth,	Ruth 1:6,17
Wisdom,	Solomon,	2 Chron 1:11,12
Gentleness under reproach,	Hannah,	1 Sam 1.15,16
Uprightness,	Job,	Job 1:8
Patience,	Job,	James 5:11
Choosing the good part,	Mary,	Luke 10:42
Love of Christ,	Disciples,	Acts 5:40
Fear of God,	Cornelius,	Acts 10:1
Almsgiving & prayer,	Cornelius	Acts 10:31
Early piety,	Timothy,	2 Tim 3:15
Humility,	Paul,	Eph 3:18
Godliness,	Nehemiah,	Neh 1,11
Praising God in affliction,	Paul and Silas,	Acts 17:21
Attention to instruction,	Lydia,	Acts 16:14
A forgiving spirit,	Stephen,	Acts 7:60
Searching the Scriptures,	Bereans,	Acts 17:11
Obedience to parents,	The Rechabites	Jer 25:18,19

Almighty God, thy piercing eyes
Strikes through the shades of night;
And our most secret actions lie
All open to thy sight.

There's not a sin that we commit,
Nor wicked word we say;
But in thy dreadful book 'tis writ
Against the judgment day.

FLORENCE—CATHOLIC PIETY.

Florence has been exceedingly gay since I wrote to you. The last two weeks of the Carnival, for frolicking and foolery of all kinds, beat any thing I ever saw. It is now *lent*, and there is to be fasting, praying and preaching for forty days.

A circumstance occurred here last week, which a presbyterian would ascribe to the judgment of Heaven. A great crowd of the lower order of people, who are altogether the most devout, had gathered to witness one of their religious exercises for the season of lent—a play respecting the death of our Saviour. In the midst of the performance, the floor, owing to the great crowd upon it, gave way and ten persons were killed and seventy wounded. The one who enacted the part of Judas, was the only one who escaped unhurt. The one who played the part of Christ, is in the hospital. On next Sunday evening there is to be a grand opera, in which several of the most distinguished singers in Italy are to perform. It is to be for the benefit of the families of those who were killed. Sunday is the regular night for the theatre.

CAPTURE OF THE LAST NATIVE INHABITANTS OF VAN DIEMEN'S LAND.

We have been favoured with the following highly interesting extract of a letter from Launceton, Van Diemen's Land, dated the 31st January, 1835: "I am just returned from seeing a very interesting, but melancholy sight—the last of the unfortunate inhabitants of this island, the remainder of those few, unhappy savages, who so long kept us in teror. They were taken a few days since, to the westward, and consisted of three women, one man, and some small children, called Piccaninies. One of the party, an old woman, spoke pretty good English, having probably learned it some years ago, among the stock keepers. They inform us that they are the last of their tribe, once five hundred strong, which was long dreaded under the name of Big River tribe. They say that, by innumerable affrays with the white men, they were at last reduced to three men, exclusive of women and piccaninies; and that a few months since, they were suddenly surprised, and two of the men were killed; that they wandered all over the island for the purpose of joining some other tribe, feeling themselves too weak to exist, and under constant dread that the remaining man would be killed, and the rest, who, it appears could not get food for themselves, starved. They wandered over the island in every direction, but found no traces of black men; they began to despond, and led a miserable existence, feeling themselves to be the last natives in the whole island, and that the white men had rooted them out. It makes my heart bleed to think of it, but they acknowledged having killed a great many white men, and said they were very glad when they were taken. We had long believed the natives were nearly, if not quite extinct, and have not the slightest doubt of the truth of their simple story. To look on that fine, tall, and somewhat solemn looking savage, the last of the tribe, filled me with emotions which it would be in vain to attempt to describe.—*London Paper.*

ECCENTRICITY.

The late Mr. Norris, of Nonsuch-house near Bromham, was the last of the highly respectable Wiltshire family of that name, which had inhabited Nonsuch for a century and a half. The deceased had, a great number of years ago, been troubled with erysipelas in his face, and the operation of shaving was attended with so much pain, that he at last determined to allow his beard to grow and it eventually hung on his chest. Naturally bashful, he was now averse to any one seeing his person: he entirely secluded himself from society, and saw no one but his housekeeper, and her but a very few minutes at a time. He lay in bed during the day, roamed about his grounds or read during the night. He took his meals in the kitchen, but no one saw him eat. A short time before the servants retired to rest (at which hour he usually got up,) they placed a kettle of water on the fire, and some milk and bread and butter on the table in the kitchen, of which he partook, and on their rising in the morning he went to bed. For several years previous to his death he became utterly regardless of personal cleanliness, though possessed of great wealth, he clad himself in rags, and scarcely ever consented to change of linen. The drawing room, it is said, had not been unlocked for ten years preceding his death. He had a good library, and was fond of reading in his early years. We have heard that he was a great botanist.

THE PASSIONS PULLING THE STRING.

Mr. James, in the Gipsey, has not inaptly compared the human being to "one of those figures the children buy at fairs, with arms and legs, and even his head hung on wires;" and with the passions to pull the string at the back, not only without his volition, but often against his will. Wrath pulls, and he kicks, revenge pulls, and he strikes; jealousy pulls, and he writhes; fear pulls, and he runs; love pulls, and he dances, and so on. Thus the poor man, by allowing his passions the mastery, is made a mere puppet of, much to his own discomfort, and the sport and ridicule of his fellow creatures. He that would avoid this result, must beware how he permits the passions to get possession of the string; for let them but once get fairly hold, they will show him up at will, and compel him to cut a thousand fantastic capers, which, in his cooler moments, he looks back upon with shame. —*New York Transcript.*"

DIVERS, AND THEIR POWER OF SUSPENDING RESPIRATION.

Surprising statements have been made by travellers—a privileged race—respecting the powers of pearl fishers and others, in voluntarily suspending their respiration under water at considerable depths: some have mentioned half hours, and some even longer periods, as within the bounds of possibility. Dr. Lefevre, of Rochfort, who was lately stationed at Navarino, had ample opportunity of putting the powers of the best divers to the test. He witnessed the performances of those who were employed to fish up the relics of the Turkish fleet sunk in Navarino harbour. The depth to which they had to plunge was one hundred feet, but though the Greek divers are, and have always been, famous for their prowess, none of them could sustain submersion for two whole minutes together. Seventy-six seconds was the average period in fourteen instances accurately noted; and frequently, after reaching the surface, blood issued from the mouth, eyes and ears of the swimmer. But in general these people can repeat their task three or four times in an hour.

CULTIVATION OF CABBAGE BY SLIPS.

Slip off the sprouts from the cabbage stalks, let them lie a few hours to stop the bleeding then plant them. After cutting the cabbages, the sprout again affords a supply of slips for plants, and thus a regular succession of cabbages is secured throughout the whole year, preserving the quality of the parent stock unchanged, and doing away with the necessity of raising plants from seeds.—*Gardener's Magazine.*

THE WRECK OF THE ROYAL GEORGE.

Several guns and other articles have recently been brought up from the Royal George, which was lost at Spithead in the year 1782, when about 800 persons perished. Mr. Deane, who raised some months ago the wreck of the sloop The Endeavour, off the coast of North Scotland, has been fortunate enough to rescue many articles from the "watery deep." He has been employed by the Government and has men at work, and hopes are entertained that a considerable quantity of plate and other valuables will be raised from the Royal George, after various unsuccessful attempts by other individuals. Only two persons are now living who were on board, one of whom, the present Admiral Sir Philip Henderson Durham, relates the following anecdote:—"When the Royal George was going down, Lieutenant Durham threw off his coat and dashed into the water, where he was seized by a drowning marine, by whom he was twice carried down, on rising the second time Lieutenant Durham succeeded in extricating himself from the dying man's grasp by tearing off his waiscoat and he, with one of the seamen was eventually saved by seizing the halyards from the mizen top mast head, by which they reached the mast head, from whence they were taken with great difficulty by a boat. The poor marine's body was washed on shore a fortnight afterwards with the waiscoat, by which he had caught hold of Lieutenant Durham, so firmly twisted round his arm, that a pencil case, bearing the Lieutenant's initials, was found safe in the pocket and restored to the owner. The captain under whose direction, with that of first Lieutenant Sanders, the ship was careening, was on the quarter deck at the time the accident occured, and ran down to warn the admiral, who was in his cabin, but he was unable to effect his purpose, from the cabin door having become fixed.—When Lieutenant Durham had reached a place of temporary security, he observed the captain holding by the weather mizen-top-sail-yard-arm, and sent a boat to his aid. These two were the only officers saved." The gallant admiral is now very aged. Mr. Deane has, by means of his diving apparatus, succeeded in obtaining a considerable quantity of wine from the ship 'Boyne,' which was lost about 40 years ago, The wine has been presented to their Majesties and the first Lord of the Admiralty.

STILTON CHEESE.

This cheese acquired the title of Stilton from a place of that name in Huntingdonshire, where it was first publicly sold by retail. It is sometimes called the English Parmesan, and is usually formed in square vats. The cheeses seldom weigh more than twelve pounds each, and they are sometimes moulded in nets, though this mode is not deemed so eligible as that of the vat. Considerable quantities of it are made on the farms of Melton Mowbray. The process of making this cheese was for sometime a secret, though it is now pretty well known; but as it may be manufactured equally well in other dairies as in those of Leicestershire, the following receipt may not be unacceptable to those who wish to make the experiment:—"To the morning's new milk add the skimmed cream of the evening's, mixing it with a proper quantity of rennet. When the curd is come, it is not to be broken in the usual way of making other cheese, but it should be taken out carefully and placed in a sieve to drain gradually. As the whey drains off, the curd is to be gently pressed till it becomes firm and dry, and turned frequently. After taken from the vats it is still kept in the cloth till quite dry and firm, and afterwards repeatedly brushed. If the dairy maid should not succeed in the first attempt she ought not to be disheartened, for in a second or third trial she may be equally successful with an experienced maker." Great care is required in order to keep the cheese sweet and good till fit for use, the precise time of keeping is not defined, as some farmers conceive they are quite ripe in twelve months, while others contend that they ought not to be used under eighteen.

A GOOD EXAMPLE.

A young man in one of our southern States, had for several years, been attached to a young lady of merit. Their friends knew they loved each other and thought seriously of marriage. One evening, in company with several friends, he addressed her in the following manner. "Jane, the world have expected long that we should be married; let us stop their talk at once, by entering into the expected union." She looked seriously and steadfastly at him for a moment, and replied; "Charles, I am willing to acknowledge to you and to all our friends, that I love you: the only objection I have to marrying you is—your cups. 'Till I can have better evidence that you will relinquish your cups, and be a temperate man, I can never consent to marry you. I could not make you happy, and you would make me wretched." A deep silence ensued till broken by a friend. Charles, instead of relinquishing his cups, took a journey to divert his mind. How very strong are men's attachment to ardent spirits! If all females would be thus decided, some reformation would be effected. The expectation of a female to reform an intemperate man by marrying him, is vain.

The church of the village Gros Schonau, in Prussia, and four houses, were recently burnt to ashes. The incendiary was a bird which nested in the thatch of one of the houses. A fire had been lighted in premises appropriated to bleaching of linen: the bird took up in its beak a twig, one extremity of which was doubtless in a state of combustion, for no sooner had she arrived at her nest than it took fire, and communicated the flame to the buildings.

In the fifteen publick libraries of Russia, in 1834. there were 772,301 volumes: of these 412,130 were in the Imperial Library of St. Petersburgh. The library of Dorpat has 58,936 volumes, and that of the University of St. Petersburgh 21,751.

The following composition is said to have been found efficacious in the destruction of snails, caterpillars, &c.:—Put into an iron pot a pound of quick lime and a pound of sulphur; stir them about quickly, and whilst doing so, put in six pounds of water, which is to boil. Snails, it is asserted, will immediately leave any place watered with this composition, and if trees are watered with it, any caterpillars upon them will die instantly.

AS MIGHT BE EXPECTED.

An American minister travelling in Italy says:—"I searched through all the bookstores in the city of Rome, and could not find a single copy of the Bible in the Italian language!"

MEMOIR OF JOHN H. RICE, D. D.

J. WHETHAM has just published A Memoir of the late John Holt Rice, D. D. First Professor of Christian Theology in the Theological Seminary, Va.: by Wm. Maxwell, Esq. of Norfolk. 1 Vol. duodecimo, 420 pages, Embellished with a portrait.
October 23d, 1835.

CHRISTIAN ADVOCATE.

THE settlement of the accounts and unpaid subscriptions of the Christian Advocate having been entrusted to the subscriber, Attorney at Law, No. 150 Pine street, Philadelphia. All those indebted will please make prompt payment, and thus save themselves further trouble.
A few complete sets can be furnished at $2 00 a volume, as also single numbers, on applying as above.
A. GREEN, jr.
Oct. 1st, 1835—1 m.

THE SPLENDID PICTURE OF
BELSHAZZAR'S FEAST,
Painted on two thousand feet of Canvass, is now open at the
DIORAMA,
George street above Eighth.

THIS Magnificent Picture surpasses in grandeur of design and execution, every Diorama view exhibited, and from its peculiar arrangement, and the extraordinary illusion with which it is painted, the mind is led to contemplate it as a subject in reality. Open daily from 9 till dusk.
Admittance 25 Cents. *Season Tickets* not transferrable, 1 dollar.
October 8, 1835.—4t.

THEOLOGICAL AND CLASSICAL BOOKS.

THE WORKS OF OWEN, Hall, Howe Stackhouse, Doddridge, Taylor, Barrow, Bloomfield, Edwards, Lightfoot, Simeon, Jay, Fuller, Mason, &c. Horne's Introduction, Dwight's Theology, Cruden's Concordance, last edition of Stewart on the Hebrews, Burnet's Reformation, Lowth on Isaiah, Robinson's Calmet, Prideaux's Connections, Calvin's Institutes, McGavin's Protestant, McKnight on the Epistles, Paley's Works, Newton's Works. Newton on the Prophecies, Good's Book of Nature, The Preacher, Pulpit Assistant, Henry's, Scott's, Clarke's Barnes', Gill's, and other Commentaries, Rosenmuller on the Old and New Testaments, Gesenius' Commentary on Isaiah, Bretschneider's Lexicon, Ruenoel's Commentary on the New Testament, Anthons Lempriere's Classical Dictionary, 2 vols. with large and general assortment of London, German and American Theological and Classical Books.

Regeneration.
Just received an Essay on Regeneration by the Right Rev. H. U. Onderdonk, D. D.
New Sunday School Books.
The Child's Book on the Sabbath, by H. Hooker; The way for a Child to be Saved; Pleasure and Profit; Influence; Martha; Advice to a Brother; No Fiction; First Foreign Mission; M. and H. Flower; Missionary Remains; Model Family; Bible Stories; Every Day Christian, &c. Just received and for sale by
J. C. PECHIN,
13 South Fourth street.

FOSTER'S COPY BOOKS, NO. 1.

JUST published, No. 1, of Foster's Elementary Copy Books; designed to lead the learner, upon simple principles, from the first rudiments of Penmanship, to a perfect knowledge of the art: being a new and improved plan of teaching; by which the trouble and loss of time in ruling horizontal and diagonal lines, and setting copies, are avoided, and the attainment of Penmanship is greatly facilitated. Adapted to schools and private Instruction, by B. F. Foster, author of "Foster's System of Penmanship."
Teachers are particularly invited to call and examine this work.

NEW BOOKS.

The Cambridge Greek Testament—the Greek and English arranged in parallel columns.
The Triglott Evangelists, interlinear; consisting of the Oriental Greek from the Text of Griesbach. The Latin taken from Montanus, Beza and the Vulgate; and the English of the authorized version, accommodated to the Greek Idioms; with Grammatical and Historical Notes, Indexes, &c. To which is added, a Grammar, containing the Idiomatic pecularities of the New Testament.
The Works of the Rt. Rev. Wm, Warburton, D. D., in 12 vols.
Bloomfield's Critical Digest of Sacred Annotations on the New Testament in 8 vols.
Just received and for sale by
HENRY PERKINS,
157 Chesnut Street.

FEMALE SEMINARY.
GEORGE S. INGLIS, PRINCIPAL.

MR. INGLIS respectfully announces to Parents and the friends of youth generally, that having removed to Lancaster county, Pennsylvania, from the State of Maryland, where he has conducted with success, Schools of both sexes, he has taken the property known by the title of "OAK HILL PLACE," lately occupied by Mr. Thomas B. Burrowes, and formerly the residence of Dr. John S. Carpenter, situated in the immediate neighbourhood of Paradise Village, on the Turnpike leading from Lancaster to Philadelphia, nine miles from the former place; where he has opened

A BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Oak Hill Place, owing to a combination of circumstances, such a healthful and pleasant site, its commodious and well planned buildings, and its proximity to Philadelphia, Lancaster, and Columbia, with which places there is daily communication by cars, (the rail road passing immediately in front of the place,) is most admirably adapted for the business.
Considering it the duty of the Principal of an Institution to form for it a character which shall place it upon an equality with the most respectable of its kind, Mr. I. in establishing his Seminary, shall deem no exertion too great for the accomplishment of this end. In the different departments of the School the most competent and approved Governesses will be employed. The course of instruction and discipline will be on the system of the New England Seminaries.
Mr. I. begs leave to state that, whilst all possible attention shall be given to the mental culture of the pupils, feeling the great responsibility which attaches to his profession, he will also have a special regard to their morals, founded on the pure principles of the Bible. He will feel it to be a duty incumbent on him to counsel, remonstrate and reprove as necessity may demand.
The year will be divided into two Sessions, Summer and Winter, of twenty-three weeks each. The Winter Session will commence, on Monday, the 2d day of November.

TERMS.

Board, including washing and ironing, fuel, lights, &c. per annum, payable half yearly, in advance, $100,00.
Tuition in the various branches of an English Education, per annum, payable half yearly in advance.
Senior Class, 30.00
Junior Classes, 20 00
For the Languages, Music, Drawing, Painting, &c. extra charges will be made.
No Young Lady can enter this institution for a shorter period than a session; and one month's notice will be expected previous to the removal of a pupil.
No deduction will be made for absence except in cases of protracted illness.
Boarders are required to procure their own bed, bedding and towels.
REFERENCES—Rev. Samuel Martin, D. D. Chanceford. Rev. Joseph Barr, Henry F. Slaymaker, Esq , Dr. Nathaniel Sample, Capt. John Steele, Lancaster county. Henry Witmer, Philadelphia.

HUDSON RIVER SEMINARY.

LOCATED in the town of Stockport, four miles above Hudson, commences its next session on the 2d Wednesday of November. It is designed to prepare pupils for a College course, or for the business and duties of life. In preparing for College a thorough foundation will be laid in the Languages and Mathematics. The expenses are materially lessened. Board is at cost. Including board and tuition, the necessary expenses will be about $75 for the year. The new buildings, now nearly completed, will afford accommodations for 128 students, two in a room. Connected with the Institution is a large farm and work shops, which afford opportunity for the student to employ his hours for exercise in profitable labours, which may lessen his expenses more than one half.
Applications may be made to either of the committee of arrangements and finances here named.
Rev. ALDEN SCOVEL,
RUSSEL JUDSON, Esq.
Rev. D. M. SMITH, Principal,
or to Mr. T. OSTRANDER,
Professor of Mathematics.

N. B. Each student furnishes his room with a cot and bedding, towels, chair and a small table. The board for last session per week, was less than a dollar. References to Rev. John Breckinridge, Rev. W. Chester, Rev. H. Davis, D. D., Rev. A. Yates, D. D.

MOUNT HOLLY SEMINARY.

THE Winter Session of this Institution will commence on Monday the 27th of October. All the branches of English and Classical literature are taught preparatory to business or a College course. The principals will take twenty to board with them who shall be constantly under their own care. The buildings for board and study are new and spacious, being preeminently adapted to the health and comfort of the pupils. Terms $200 per year; divided into two sessions of twenty two weeks each.
For further information inquire of Rev. J. Breckinridge, D. D., Rev. G. W. Bethune, Charles Chauncy, Esq. Quintin Campbell, Esq. George W. Richards, Esq Philadelphia; Rev. Prof. McLean, Princeton; Rev. R. J. Breckinridge, J. H. Latrobe, Baltimore; Hon. G. D. Wall, Burlington; Prof. J. Torrey, N. Y.
October, 15—3t.
I. & C. PLOTTS, *Principals.*

The following is for the information of those who are unacquainted with the institution and principals.
This certifies, that Mr. John Plotts, after finishing his College Course, taught more than a year in this institution, giving evidence of full competence in every department of Academic study, and manifesting a high degree of prudence, patience and fidelity in the arduous duties of governing and forming the character of youth.
August 20, 1833. ISAAC V. BROWN,
One of the principals of the High School, Lawrenceville, New Jersey.
We attended an examination of the pupils in the Mount Holly Seminary, under the care of Messrs. J. & C. Plotts, on Friday last; and were highly gratified with the rapid improvement made by the pupils in the various branches of their studies. Many questions and propositions of a difficult and intricate nature were proposed to them by those present, and solved on the part of the students with no apparent hesitation. In the evening, an exhibition in oratory was held and numerously attended—the pupils acquitting themselves with remarkable accuracy and ability.—*Mount Holly Mirror.*
Sept. 29, 1835.

NEW ARRANGED EDITION OF PSALMS AND HYMNS.

PSALMS and HYMNS, adapted to Public Worship, and approved by the General Assembly of the Presbyterian Church, in the United States of America; the latter being arranged according to subjects, together with titles prefixed to each, and directions for Musical expression. Published by J. WHETHAM,
22 south 4th street.
N. B. All orders from Booksellers, Churches and others promptly executed.

I DO HEREBY CERTIFY, that the use of this Edition of Psalms and Hymns, adapted to public worship, is authorized and approved by the General Assembly of the Presbyterian Church in the United States of America.
EZRA STILES ELY, Stated Clerk.

It is generally known that during the last summer Mr. G. Fleming, of Carlisle, Pa. published an edition of Psalms and Hymns, comprising all those that had been published previously by the Assembly, under an entirely new arrangement of the Hymns, and with other improvements which it was thought would add value to the collection.
Decided testimonials of approval of this edition were given by many respectable clergyman and others in the churches; and it was adopted in many congregations, in preference to the other editions of the Assembly's Psalmody.
At the last meeting of the General Assembly, some proceedings were had on the subject, and a committee was appointed to confer with Mr. Fleming, and to procure from him a transfer of his copy right interest to the Trustees of the Assembly.
We are now able to announce that an arrangement has been entered into, by which the proprietorship of this publication has passed to the Trustees of the General Assembly, and all the net profits arising from its sale will go into the Treasury of that body. This edition will for the present be published by Mr. J. Whetham, No. 22 south Fourth street, Philadelphia, to whom all orders may be addressed.
A new Index has been added, by which it can be used in congregations where the other edition has been adopted.

MR. J. WHETHAM—
Dear Sir,—As I have frequently in common with my ministering brethren, found it difficult with the editions of our Psalms and Hymns in common use, to make suitable selections for public worship, I very much rejoice that you have undertaken to publish an edition with the subjects so arranged as greatly to obviate the difficulty—I wish you every desirable success in the undertaking, and cordially recommend the work to the churches.
Yours, &c.
COR. C. CUYLER,
Pastor of 2d Presb. Church, Philadelphia.
Aug. 11th, 1835.
I cheerfully concur in the above opinion in regard to the new edition of the Psalms and Hymns.
S. G. WINCHESTER,
Pastor of Sixth Presb. Church, Philadelphia.
Aug. 15, 1835.
Concurring as I do in the above opinion respecting the relative value and usefulness of Mr. Whetham's edition of the Assembly's Pslams and Hymns, I cheerfully give it my recommendation. J. GRAY,
Pastor of the First Presb. Church Easton, Pa.
Sept. 2, 1835.
I concur in the above recommendations.
H. A. BOARDMAN,
Pastor of Tenth Presb. Church, Philadelphia.
I concur in the above recommendations.
JAMES PATTERSON,
Pastor of the First Presb. Church, N. L.
I cordially join in the above recommendations.
R. STEEL,
Sept. 24. Pastor of the Church in Abington Pa.

PSALMS AND HYMNS.

APPROVED by the General Assembly of the Presbyterian Church, and published for their benefit, both large and small size, and in fine and plain binding, may constantly be had of the subscriber, at the lowest prices, either by the thousand copies or a less number.
All orders from Booksellers, Churches and others will be as heretofore immediately attended to by
S. ALLEN,
No. 117 Chesnut street.

PRESBYTERIAN ALMANAC.

J. WHETHAM has in press, and will shortly publish, the Presbyterian Pocket Almanac and Ecclesiastical Register, for the year 1836; containing a short account of the Acts of the last General Assembly—Statistics of the Benevolent Societies connected with the Church—List of Presbyteries, Synods, and Stated Clerks of Presbyteries, with their Post Office Addresses—Statistical Tables of additions to the Church—Amount contributed in each Presbytery for the various benevolent objects of the day, &c. &c—List of Colleges and Theological Seminaries—Short Biographical Notices of the principal Reformers, from Martin Luther down—with various other items of useful information. The above work will be printed in 32mo form, on good paper, and bound in Morocco.
The design is to continue the Presbyterian Pocket Almanac annually; and measures will be taken to enlarge and improve it, if sufficient encouragement is given to the present effort to warrant the expense.

HODGE ON THE ROMANS.

JUST published by GRIGG & ELLIOT, No. 9 North Fourth street, A Commentary on the Epistles to the Romans designed for students of the English Bible, by Charles Hodge, D.D. Professor of Biblical Literature in the Theological Seminary at Princeton.
Aug. 27—6t. if.

OLD JAVA COFFEE.

JUST received, a lot of very superior old Java Coffee, which will be found much superior to any lately sold in this market. Also. by the late arrivals at New York, a supply of fresh YOUNG HYSON TEA, of an extra fine quality. Also on hand a general assortment of GROCERIES selected with much care for family use, all of which will be sold low at the
Temperance Grocery Store North West corner of Tenth and Race streets.
SCOFIELD & Co.
☞Goods sent to any part of the city free of expense.
July 30.

NEW YORK CANAL FLOUR.

WHITE WHEAT FLOUR, made from new Wheat, of the most approved Fancy Brands, always on hand, and for sale at the Temperance Grocery Store, S. W. corner of Dock and Second street.
JAMES R. WEBB.

FINE BLACK TEAS.

FOR SALE, a variety of Fine Black Teas, some of which are said to be the best imported into New York for the last ten years. Price of Best Extrafine $1 25; Extrafine $1 00; Do. 75; Fine 62; Do. 50; Pecco $1 00; Orange Pecco 62½.
The above Teas are of the last year's importation and purchase; and it is believed will be found of better quality and lower prices than any of the importations of the present season. BALDWIN & COLTON'S
Temperance Store, No. 244 Market street above Seventh.

FAMILY FLOUR.

THE subscribers have made arrangements to keep, in future, a constant supply of New York Canal Flour, of the best fancy brands, which for family use, is said to be the best manufactured in the United States.
BALDWIN & COLTON,
No. 244 Market street.